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The Living Church

A Weekly Record of its News its Work a its Thought

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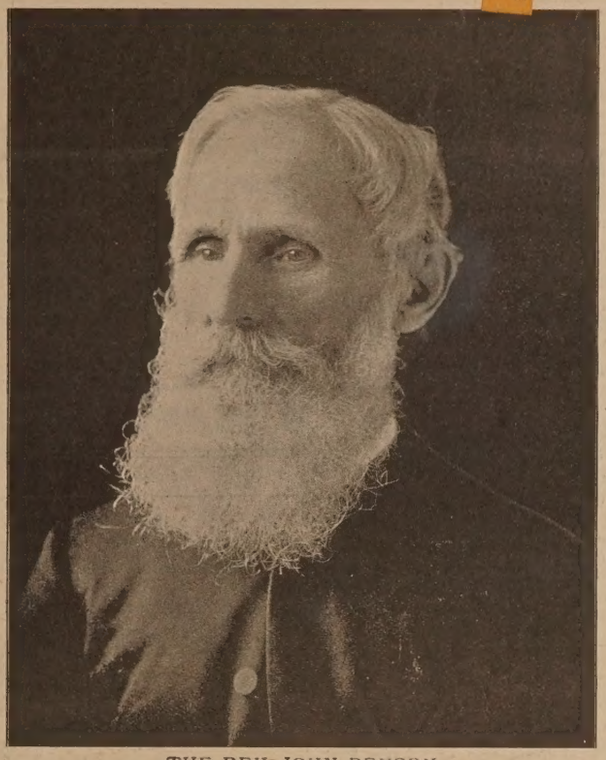
Rev R C Mallack 12/895 1224 Chestnut St

John Benson, senior presbyter of the diocese of Quincy, was born in Yorkshire, England, in 1815, being descended in a long line of John Bensons. At the age of 17 he was articled as a law student. In 1833 his family removed to this country. When Bishop Chase came to the newly-organized diocese of Illinois, in 1836, Mr. Benson was appointed a lay reader, in which capacity he had acted on Sundays, gathering a few of the neighbors at his home near Peoria. In this he followed the injunction of his dying mother: "Keep up the services and catechising as has been the custom." In 1842 he married, and shortly after went to Louisiana on account of the ill health of his wife. There he was admitted to the diaconate by Bishop Polk. Returning to Illinois he was ordered priest by Bishop Whitehouse. His ministry has been spent in the vicinity of Peoria. It was the Rev. John Benson who organized the parish of St James', Lewistown, of which the late S. Corning Judd was a member, and several other parishes and missions are the result of his earnest work and wise administration. This work has been continued even in feeble health. With great patience and self-sacrifice Mr. Benson has gone on for nearly a quarter of a century with strength scarcely equal to each day; and by his beautiful life and lovely character he has endeared himself to all who have known him. "I thank you very much," he writes, in answer to a request for his photograph, "and I feel greatly honored, but I cannot but feel that I have done nothing to awaken interest in me or my work, except to a few personal friends. I have neither desired nor sought for myself great things, but simply to do my duty in that state of life unto which it has pleased God to call me." In his character and career we see exemplified the value of early training and Christian education. "We were taken to the church," he says, "at a very early age, every Sunday morning. My mother gave up the afternoon to our instruction in the Bible and the Catechism. When quite young it was my great desire to be a clergyman, but this was for a time over ruled by the family tradition that the oldest son of the Bensons 'should be a lawyer.'" At the age of twelve, on hearing the Rev. Prof. Twarton preach (afterwards Bishop of Ely), the first sermon he ever understood, he said to his mother, "If I could preach like that I should like to be a clergyman." Father Benson is one of the few links that connect us with the Church and the Churchmen of the early days in Illinois. Long may he be spared to us!



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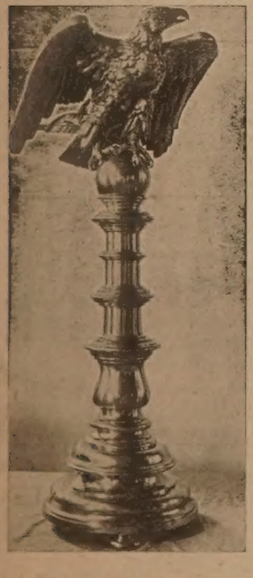

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The Living Church

Saturday, November 9, 1895

The Pastoral Letter

CONTINUED

Nor are we contending for any narrow use or interpretation of the book. Neither of the two theories is trne in any sweeping sense, that "omission is prohibition," or that "failure to forbid means freedom to introduce." On the one hand, the Prayer Book is not, and is not intended to be, a minute and detailed directory, entering accurately into the minutiæ of every separate act. It was not compiled by a "congregation of rites," but it breathes the devotion of God's worshipers in all the centuries since He first revealed Himself to man. It is very easy to point out, here and there, deficiencies of direction as to vestments or postures. It is easier still to make too much of them, as excuses for individualism. On the other hand, the drift and intention of the liturgy are unmistakably positive and plain. And to the loyal Churchman, the instinct will be to fill up what may seem to be lacking in clearness or distinctness, with only such ritual as may be in entire accord with the spirit of the Prayer Book, and to regard himself as clearly forbidden to introduce any act, or service, or word, which violates its intention and purpose.

Before passing to any specification of warning or counsel, which the present condition of the Church seems to us to demand, there are two other principles which need to be plainly stated. Ours is a book of Common Prayer. It is intended to serve, first of all, the purpose of expressing the united devotions of a congregation of people. Congregations will be everywhere made up of varying temperaments and mixed characters; and it is unseemly and unbecoming in the sanctuary or in the pews, to allow the excrescences of individual practice to thrust themselves into too great prominence. St. Paul's warning to the Corinthian Christians about the use of their extraordinary gifts in the public congregation is not without application here. At the same time, it is not to be denied that the greater rule of charity ought to forbid either the harsh criticism of personal practices or the attempt to compel a dead level of absolute uniformity where allowances should be made for really allowable differences of feeling and its expression. But posture and acts of reverence, perfectly natural to an individual, and perfectly proper in his private devotions, become improper and unnatural if they are forced upon the attention of others, to whom they are not only distasteful but distracting.

Self-effacement and the promotion of reverence in the congregation should be the governing motives of the men who are set to lead the public worship of the Church; and the courtesy of mutual consideration ought to rule the worshipers themselves. It can hardly be necessary to dwell at any length upon two other practical considerations. First, the larger danger lies in exaggerating the importance of minor accessories. Valuable as they may be within the laws and limitations of the Church, they are not worth contending for, as though they were articles of the Christian Faith. The man who puts into his creed questions of ceremony is guilty of the sin of disproportion. It is far better to teach the truth persuasively, than to force it by practices which antagonize and annoy. And secondly, it must be plain to any intelligent and earnest priest, that in villages and towns where there is but one congregation to which all members of this Church must go, he is far less free to press things which though lawful may not be expedient, than if the people had a choice of going to other places of worship, where the ritual would be more helpful to their devotion.

Our attention is naturally directed first to the service of the Holy Communion. We rejoice to witness a growing appreciation of the privilege of the weekly Eucharist, but we regret that we are somehow in danger of falling into the error of disparaging all other worship by the intense feeling of reverence for this Sacrament and by the increasing frequency of its celebration. The two great Sacraments stand upon the same high level of tremendous dignity, not only as instituted by Christ Himself, but as "generally necessary to salvation." Names are of consequence, because they become symbols and descriptions of things.

The Church, undoubtedly, not denying grace and an outward sign of Confirmation and ordination for instance, nor implying that they were not instituted by Christ Himself, by the use of the qualifying words, "generally necessary to salvation," shows that the two which are "generally necessary to salvation," are the two which she is content to call sacraments. Of the other words, which are sometimes used, "the sacrament of penance," while the Church knows only the gracious power of absolution; "the Mass," which would be as harmless as it is unmeaning, were it not for its indication of a desire to import the language of another communion—it is enough to say that they involve the surrender of the manly independence of a Church rooted in the primitive soil of Christianity, to a Church which has no claim upon the allegiance of the English-speaking race.

But we are far more concerned with the misusing of the Sacrament of the Holy Communion than with its misnaming, and this lies in three directions; the virtual introduction of what are called "solitary Masses," the advocacy and adoption (in few instances, it is true) of an unauthorized Office of Holy Communion adapted to this theory; and the reservation of the consecrated elements, as objects towards which a special adoration is to be addressed.

The practice of Celebrations at which the worshipers, to say the least, are discouraged from receiving the Sacrament, grows out of two theories: first, the magnifying of the element of offering, which is half, and the first half, of the object of the institution; and secondly, the overweening importance attached to the practice of fasting Communions.

The Holy Communion is the great act of offering the Christian sacrifice, "the unbloody sacrifice." But the teaching of the Holy Scriptures makes inseparable the union of the two appointed acts of the institution; "as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come," and we have no right to separate that which God hath joined together. There is no need, in the re-action from the thought of a mere empty reminder of an absent person and a past event, or from the thought only of the personal benefit of eating and drinking nourishment for the soul, to pass to an unscriptural division of the Sacrament by separating the offering and the receiving, the Eucharist and the Communion.

The very title which this Church has chosen, with the authoritative expression of command, "the Order for the Administration of the Lord's Supper or Holy Communion," corrects and condemns this error. The whole construction of the Office so takes for granted the reception, so intertwines the thought of celebrating and making the memorial which Christ hath commanded us to make, with receiving the consecrated elements "according to His holy institution," that they cannot be separated without violating the whole teaching and purpose of the institution of our Lord. Indeed, it is plainly the consciousness of this fact which has led to the second wrong. Instead of recognizing the fact that a theory which makes inconsistent and impossible the use of the Church's required service is untenable, some have presumed to compile an office which, by omission and adaptation, shall bring the Church's teaching into conformity with their views. But clearly this is not "ministering the Sacraments as the Lord hath commanded and as this Church hath received the same."

So far as the motive of this discouragement of communicants is the urging of people to receive fasting, we, your bishops, desire to speak with due consideration of an ancient and prevalent custom in the Church. But the claim that it is a *requirement* of the Church is unwarranted and indefensible. Reverent in its intention, with the guarantee of long usage, and with the commendation of very saintly men, it is not to be elevated to the dignity of an ecclesiastical command. It has, of course, no warrant in the words or in the circumstances of the institution of the Sacrament. And there is no statement in the Prayer Book as to the requirements for the right reception of the Holy Communion which includes it or implies it. And therefore no minister of this Church is justified in doing more than to commend it, where it may be safely used, to "such as can receive it." Between the alternatives of infrequent Communion and fasting Communion, there ought to be no question as to that choice which conforms most literally to our Lord's language and design. And we cannot but feel that the stress and urgency ought to be directed, first, to bring people to receive the Holy Communion; and secondly, to bring them with those three spiritual qualifications of repentance, faith, and charity, without which no man can worthily receive the Holy Eucharist.

We cannot leave the question of unauthorized methods of celebrating the Holy Communion, without rebuking the lawlessness which omits any part or parts, of the appointed Office of the Holy Communion, other than those allowed by the rubrics in that Office to be so omitted. This unseemly practice destroys the whole value and object of a Book of Common Prayer, and is in every instance to be condemned.

The practice of reserving the Sacrament is not sanctioned by the law of this Church, though the Ordinary may, in cases of extreme necessity, authorize the reserved Sacrament to be carried to the sick. We are deeply pained to know that any among us adopt a use of the reserved elements such as the Article condemns as "not ordained of Christ." Whatever theological motive or metaphysical meaning may be assigned to the rubric in the Communion Office, whatever historical coloring may be given to it, as a study of liturgics, no ingenuity of evasion can turn the plain "shall not be carried out of the church," "shall reverently eat and drink the same," into an authorization of the use of the remaining elements for a service of benediction or for purposes of adoration. Most earnestly do we appeal to the clergy to consider the wrong of such disobedience alike to the letter and the spirit of our ecclesiastical law.

We are pleading for loyalty to the Church; but there are deeper reasons and higher motives even than this. It must never be forgotten that our only relation to the Catholic Church is through our communion with the National Church, whose ministers we are, and through our inheritance from the reformed Church of England. And this Church stands to-day claiming to be in America, in doctrine, discipline, and worship, the fullest and fairest representative of the Church of the Holy Scriptures, of the Apostles, and of the first centuries. She believes that she has to offer to those who have retained primitive order, the Faith and the worship of the primitive Church. She believe that she has to offer to those who have kept the Faith at least pure from Tridentine and later Roman traditions, the primitive order and a form of worship in which the old Faith is and can be preserved unaltered. And she has offered, in most definite and official terms, the principles which express her. But this broken front, these divided teachings, these divers customs among ourselves, distract the minds of those who, from outside, are looking for an accordant presentation of the Faith. There can be no question that the wide divergencies of ritual and service—far exceeding the broad limits of the Church's toleration—are scandals, "stumbling-blocks," to those whose feet tend towards the old paths, in which they long to stand fast and find rest for their souls. On the other hand, where the longing for re-union looks towards the Church of Rome, these here-and-there imitations of her corrupted worship, these now-and-then echoes of her modern teachings, either awake her scorn and contempt for the inconsistencies of those who pretend to have escaped them, or else strengthen her in the conviction that, by a bold maintenance of her modern position, she can win their allegiance to her claims.

We are, indeed, between two perilous tendencies. On the one hand there is a demand for concessions which will make it easy for members of the Christian bodies, not in communion with this Church, to enter her ministry, to transfer themselves bodily as con

gations, with faint and feeble guards of soundness in their forms of worship. On the other, there is a plea put forth by some to enter into negotiations with the Bishop of Rome with a view to re-union, which is now known to be possible only by absolute submission to his unscriptural and unlawful demands. It is a time of intense religious stir and thought. The very attacks upon the strongholds of our faith in God have not only directed the attention of the whole world to the Holy Scriptures, but have won for them a carefulness of study, a reverence of recognition, and an assured confidence in their authority and authenticity, which vindicates the abiding and unchanging traditional recognition of their inspired authority to which the Church has clung; sometimes with a critical foresight which anticipated the discoveries of modern scholarship, sometimes with an uncritical positiveness which has saved them in past centuries from neglect and loss. The great and continuous growth of our Church in numbers and in influence, in broadened activities and deepened energies, has brought about a conviction in the popular mind, of her combination of adaptability to changing conditions of life, with fast hold upon the unchanging facts of history and revelation, which today puts her in a position of enormous responsibility to the Christian world, longing for rest and relief from the divisions and distractions of the spirit of sect.

What is the wise thing for us to do? Surely not to surrender the very essential elements of our attractive strength. Rome, which is willing enough to absorb us, would have no reminder left of the old traditional "evangelical truth and apostolic order," if we are to dally with her, by gradual assimilations to her errors, as to the Faith. And the disorganized and unorganized Protestantism will find nothing to seek in us, if we play fast and loose with the trust that we have received, not for to-day and ourselves, but for the human race in all time.

The wise thing for us to do now is to hold fast to our position; to be more and more at unity among ourselves; to "speak the truth in love;" "to love the truth and peace;" to be patient with differences while we are positive about distinctive truths; to be conscious rather of our own shortcomings than of the deficiencies of others; to dwell most upon the much there is in common among all "who love the Lord Jesus Christ in sincerity;" to maintain the points of separation, with the clear conviction that only absolute faithfulness to truth compels their maintenance; to train our people in the "principles of the doctrine of Christ;" to "stand fast in the liberty wherewith Christ hath made us free;" to "pray always with all prayer and supplication in the Spirit, and to watch thereunto with all perseverance and supplication for all saints;" and above all things to "put on charity, which is the bond of perfectness."

And now, dear brethren, waiting for the second coming of our adorable Saviour, and commending you to God and to the Word of His grace, we pray that He will "make you perfect in every good work to do His will, working in you that which is well pleasing in His sight through Jesus Christ, to whom be glory for ever and ever. Amen."

Canada

The annual meeting of the rural deanery of Oxford was held in St. Paul's church, Princeton, diocese of Huron, on Oct. 4th. The commissioner from the synod, the Rev. John Ridley, brought certain facts and figures before the deanery, showing the indebtedness of the diocese to the mission and see house funds, and the chapter pledged itself to co-operate in paying these obligations. The cornerstone of the new church of St. James the Apostle, Wallaceburg, was laid Sept. 24th, by the rural dean. It is hoped that the building will be finished by Christmas. St. John's church, Wyoming, is to have a new school room, which has been begun, and a new organ has been put into the church. St. George's church, Owen Sound, was beautifully decorated on the occasion of the Harvest Home services, on Sept. 22nd. The music was very good, as were the collections for the poor of the parish. A new parsonage for St. John's church, St. Thomas, costing $2,000, is about to be commenced. The new vicar of St. Paul's cathedral, London, the Rev. Canon Dann, has arrived from Ireland, and preached on the 22nd, for the first time, in the cathedral. St. George's church, Birr, has been renovated during the summer. A number of the clergy were present at the meeting of the rural deanery of Lambton, held in St. John's church, Sandwich, lately. A Mission is to be held in the new St. Paul's church, Woodstock, in February, conducted by the missioner from England, the Rev. W. H. M. Hay-Aitken, who has been invited to hold Missions in other places in Canada during the autumn and winter. Church work in the parish of St. James', Stratford, is in a flourishing condition. Among the associations actively engaged are the St. Andrew's Brotherhood, the Woman's Auxiliary, the Church Lad's Brigade, the King's Daughters, and the Woman's Chapter. The number of communicants is unusually large, 600 being on the list, and 400 being present last Easter Day. The congregation of St. Jude's, Brantford, work heartily together. At a vestry meeting held on the 3rd ult., it was decided that improvements to the amount of $400 were needed in connection with the church, and more than half the money was subscribed at the meeting. At the last meeting of the rural deanery of Middlesex a Board of Missions was elected, who, with the rural dean, will form a board of assessors for the deanery.

The annual parish festival was held on St. Cyprian's Day, in St. Cyprian's church, Toronto. There was an early celebration of the Holy Communion, and the dean of Trinity College preached after choral Evensong. The chaplain of the Toronto General Hospital and city gaol, the Rev. R. C. Caswell, who has occupied the position for the last eight years, has resigned it for work among the colored congregations of Tennessee, where he has been appointed an archdeacon; when rector of Emmanuel church, Allegheny City, Penn., he had some experience of the work he is now undertaking. The rector of St. Mark's church, Port Hope, the Rev. C. B. Kenrick, was formally inducted into his parish on 1st ult., by the Bishop of Toronto, assisted by the Rev. Dr. Bethune. Special services were held in the church of the Messiah, Toronto, Sept. 22nd, to celebrate using for the first time the fine organ just put in, and also the fourth anniversary of the church. The Rev. Prof. Welch, the new provost of Trinity College, preached in the evening. At All Saints' church, Collingwood, lately, memorial services were held for the martyred missionary to China, the late Rev. R. W. Stewart. He and his wife gave missionary addresses in Collingwood, on his Canadian tour two years ago, and it is the intention to make this "Stewart memorial Sunday" an annual one on the Sunday nearest the date of his martyrdom. Special offertories were taken up for mission work in China.

The sum of about $16,000 has been vested in the Synod of Ontario, lately, bequeathed by the late Dr. Gainfort, of Prescott, for Church work in the diocese. Two-thirds of the income goes to the support of missions, and one-third to the support of St. John's parish church, Prescott. Special services were held in St. James' church, Kingston, to celebrate the 50th anniversary of the church. A bright children's service was held in the afternoon. Large congregations were present at all the services. The Archbishop of Ontario has gone to England for a brief visit, and is to return in October. A gift of about $240 has been received from England towards paying off the debt on St. Paul's church, Westport. A new and larger organ being needed for St. George's church, Ottawa, subscriptions are being taken up for the purpose. To obviate the difficulty often made that congregations cannot follow the words of the anthem sung by the choir, Mr. Birch, organist of St. George's, is compiling an anthem book, words only, for the Canadian Church. The first native Ojibway Indian ordained to the priesthood of the Anglican Church, the Rev. T. M. Chase, preached in St. Paul's church, Kingston, lately. He is now 77 years old, and received ordination 32 years ago, having labored among his own people ever since. He speaks English perfectly and is still quite active. He has been presented to the Queen and wears two medals, one given him by her Majesty, and the other by the Prince of Wales. A very pretty new church, St. Jude's, Napanee Mills, was opened recently, and is free from debt, the entire cost, about $16,000, having been subscribed within the last six months. The new church of St. Peter's was dedicated Sept. 26th, rural dean Carey of St. Paul's church, Kingston, being the preacher, while several other clergy took part in the services. The Bishop of Delaware lectured in St. John's school house, Ottawa, on the 30th, on the vexed question of religious teaching in the schools.

Christ church, Grantham, diocese of Niagara, has been undergoing considerable improvements and repairs, completed in October. Services were held meanwhile in the open air in the churchyard. Grace church, the new church at Milton, is to be opened Nov. 12th.

The charge of the mission of Way Mills, diocese of Quebec, has been accepted by the Rev. A. E. Whatham, late rector of Mt. Morris, N Y. The Bishop of Quebec has appointed his son, the Rev. E. A. Dunn, curate in charge of St. Paul's church, Quebec, who was ordained to the priesthood Sept. 22nd, to be his domestic chaplain.

The pretty little stone church at Cambridge, St. James', diocese of Fredericton, has received a beautiful memorial window lately. The formal opening of the new Church school, the Rothesay College for Girls, took place on Sept. 21st. The distribution of the prizes for the Rothesay College for Boys took place on the same day. The rector of Rothesay read a very satisfactory report for the year. The Bishop visited the parish of Addington, the Rev. P. G. Snow, rector, in September, and confirmed classes at Dawsonville and Campbellton. The monument, memorial to Bishop Medley, has not yet arrived from England. About $4,000 has been raised for the purpose.

St. Paul's church, Halifax, diocese of Nova Scotia, was reopened 15th ult., after having been for eight weeks closed for repairs. It was built in 1750, and has been used continuously ever since. The church of the Holy Name at Toggins Mines, was consecrated by Bishop Courtney on Oct. 8th. A new church of red sandstone, to take the place of the old church of St. Paul's, Charlottetown, P. E. I., is being erected. The old church, built of wood, is very dilapidated.

During the Bishop of Newfoundland's tour in his diocese in August, he consecrated the church at Newtown. It is interesting to hear that though most of the men were absent for the Labrador fishing, the few who remained worked hard till nearly 12 o'clock on the previous Saturday night, painting the inside of the church and preparing for the Bishop's visit. After a very impressive service, the Bishop congratulated the congregation upon having so fine a church, and urged them to make all the seats free, and unappropriated. The parish will carry out this wish of their chief pastor. He confirmed 57 persons at Newtown, and 58 the following day at Pool's Island.

The Bishop opened the new St. Matthew's church, at Forest Farm, diocese of Qu' Appelle, on the 15th. It is expected that the building, which is a frame structure, will soon be free from debt. The settlers hauled the stone and lumber and put in the foundation free of cost.

The Archbishop of Rupert's Land formally inducted the Rev. Mr. Bradshaw as rector of Christ church, Winnipeg, Sept. 15th. Thanksgiving services were held on the same day at St. Luke's church, Emerson, and All Saints', Dominion City, with large congregations. The Holy Trinity branch of the Woman's Auxiliary, Winnipeg, sent out their first lady missionary to the diocese of Athabasca in October. She was to be met at Edmonton by Bishop Young, who would travel with her to Athabasca Landing, where her work begins. Archdeacon Phair left Winnipeg on the 24th, to visit the Indian congregations north of Lake Manitoba, connected with the Fairford mission. St. Stephen's church, Swan Lake, has been much improved. The Ladies' Guild have added a chancel, and moved the door to the west end.

The Synod of the diocese of Columbia met in October, and for the first time the city of Nanaimo, Vancouver Island, has been chosen for the place of meeting. The synod was to have been called together in June, but was postponed on account of the absence of the Bishop, Dr. Perrin, whose health obliged him to make a long visit to England. He has returned much better.

Dr. Dart, the newly consecrated Bishop of New Westminster, preached in New Westminster the first Sunday after his arrival, and in Vancouver the second and third. One of his first official acts was the appointment of the Rev. Herbert E. Bowers as rector of St. Paul's church, Vancouver. It is said that the Bishop wishes to change the seat of the see to Vancouver, and to divide the archdeaconry.

The Bishop of Mackenzie River, writing in June, points out the pressing need of a missionary to be stationed on Herschel Island, where there is a little colony of white people, as many as 15 ships having wintered there during the past year, and of course many Esquimaux are attracted by the presence of the ships. There are some natives there now from almost every mission and trading post and tribe on the coast of Alaska, and the presence of a missionary would be of the greatest advantage in teaching and training them.

A unanimous desire was expressed at the meeting of the fourth triennial council of the diocese of Algoma in August, for synodical organization. The Bishop pointed out some of the difficulties in the way, and after a debate of nearly three hours, the matter was referred to a committee who reported in favor of steps being taken to obtain the consent of the Provincial Synod to synodical organization for Algoma.

A brigade Church parade in Montreal has been decided upon by the authorities. The arrangements for the Protestant portion of the force have been left in the hands of Bishop Bond who is the senior militia chaplain in the city. The parade is to take place on the 27th. All the city Church societies are resuming their normal winter activity. The Church Home is in a more prosperous condition than it used to be, since the $50,000 which has come to it under the Andrew's will, and many good alterations and improvements are to be seen in the building. The new Diocesan Theological College building is progressing well. It has been given to the diocese by Mr. A. F. Gault. The style is Gothic, and very similar to the old colleges in Oxford. The plans show an imposing entrance under a stone archway and arcade, opening upon a quadrangle, with the college chapel on the right, and the principal's house upon the left. There is a fine convocation hall across the rear. The material is Laprairie brick with Grafton, Ohio, stone dressing. The Bish-

op of Montreal appears to be in excellent health at the close of his summer visitations. He received many congratulations in September, from both clergy and laity, on the completion of his 80th year."

New York City

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, a special setting apart of deaconesses of the Deaconess Training School took place on Sunday morning, Nov. 3rd.

The Rev. Dr. Geo. Thomas Dowling, of Boston, who supplied the pulpit of Grace church last month, has been appointed regular Sunday afternoon preacher of that parish. Dr. Dowling was formerly a Baptist.

The will of the late John F. Delaplaine is about to be finally executed by the distribution of the residue of the estate, amounting to $18,690.17. Among the institutions receiving each a benefaction of $1,699 10 is St. Luke's Home for Indigent Christian Females.

At the close of the dedication service of the new Ascension Memorial church, Sunday, Oct. 27th, Bishop Potter consecrated a number of memorial gifts. The edifice, which was described several months ago in the columns of THE LIVING CHURCH, was purchased from the Methodists.

The Brotherhood of Nazareth has secured a suitable house in this city, and will occupy it Nov. 1st, for the work of All Saints' Convalescent Home. The Brothers depend on free will offerings to sustain the venture, which has been located here pending the re-building of the buildings at Priory Farm, recently destroyed by fire.

During the present week a convention for special devotional services has been held daily at St. Bartholomew's mission, beginning Monday, Nov. 4th. The series was under the direction of Col. H. H. Hadley, the superintendent of the mission, and he was aided by a number of speakers and teachers upon the general theme: "The deeper spiritual life."

A handsome choir room has just been built in the rear of the rectory of St. Peter's church. It has accommodations for 60 choristers, although ordinarily the choir will contain only about half that number. The choir will at first consist of men and women, but after a time boys will be added. All will be vested. This is a new departure in old St. Peter's.

The fresh air work of the Children's Fold, recently closed, was especially worthy of note. Mrs. Lyle's place, "Happy Land," was generously put at the disposal of the children for a time. The large, airy house, surrounded with extensive grounds, was an ideal spot, and all needs of the little guests were most liberally supplied. Other fresh air privileges came to the children through the *Tribune* fund.

The Armenian Relief Association of the Church Club expects to send what funds it can raise for the relief of Armenians who have been victims of Turkish persecution, through the Marquis of Salisbury to the British Ambassador of Constantinople. The local relief committees are composed jointly of British consuls and American missionaries, and this will be the best manner of reaching them, and uniting American gifts with those from other sources.

The union between the church of the Holy Trinity and St. James's church went into effect Nov. 1st. The rector of the consolidated parish is the Rev. Dr. Warren. The organist and choir-master is Mr. Alfred S. Baker, who has long been connected with St. James' church, and who will continue the vested choir which has won such enviable reputation. Full arrangements for the enlargement of work will await the sale of the valuable property of the church of the Holy Trinity.

The alumni of St. Paul's School held their first dinner for the season at Zangheri's, Friday evening, Nov. 1st. About 50 members of the school were present. Rice's orchestra furnished music and Mr. Robert L. Stevens acted as toastmaster and made a brief address. The other speakers were Dr. J. C. Edgar, the Rev. W. S. Emery, Dr. Louis F. Bishop, and others. The alumni of the school living in New York and other Eastern cities are making extensive preparations for a dinner to be given in the course of the Christmas holidays.

Barnard College has opened with excellent material in the way of students. Transfers of students have been made from Wellesley and Smith colleges, and Leland Stanford University. The graduate department shows, besides numerical growth, an increase in scholarship. There are this year 10 candidates for the degree of Masters of Arts, where last year there was one. The graduate students, about 30 in number, came from many colleges. The increase in their number is largely due to the opening of the school of political science. A special meeting of the trustees was called for Oct. 23rd, to discuss plans for the new building at Morningside, and the work will be pushed as rapidly as possible.

Last week the Rev. James Millet, D.D., one of the oldest priests of the city, passed to his rest. He was 86 years old and had been rector of the church of the Holy Martyrs for 50 years, until its sale. The church saw changed fortunes with the gradual change of population around it, and went out of existence after a noble record of work accomplished. Dr. Millet was a native of Ireland and an alumnus of Trinity College, Dublin. He came to America in 1838 and received Holy Orders from Bishop Onderdonk. Over a year since he slipped and fell heavily in the street while making a visit to an old parishioner. The accident ended in his becoming paralyzed, and led to his death. He leaves a widow. The burial service was conducted at St. Mark's church.

Mr. Frederick Hubbard, a well-known civil engineer and Churchman, died early on the morning of Oct. 30th. He was born at Hamilton, N. Y., June, 1817, and was a graduate of Hamilton College. As a civil engineer he was actively engaged in the construction of the New York Central and Hudson River Railroad, the Erie, the Michigan, the Southern, and the Northern Indiana railroads. He retired from active life some time ago, and since then had devoted considerable time to works of charity, especially those supported by Trinity church. The funeral was held at Trinity church on the afternoon of All Saints' Day. The burial was at Utica.

At St. Thomas' church, on Wednesday, Nov. 6th, were married his Grace, the Duke of Marlborough, and Miss Consuelo Vanderbilt, the nuptials being the most notable since the marriage of the Earl of Craven in Grace church. The ceremony was performed by Bishop Potter, assisted by Bishop Littlejohn, of Long Island, and the rector of the church, the Rev. J. Wesley Brown, D.D. Several thousand invitations had been issued, and the church was filled to its utmost capacity.

Mr. Holbrook Cushman, instructor in physics in Columbia College, died Friday afternoon, Oct. 25th. He had devoted much of his time to the building up of the laboratory, which was one of the finest and largest in this country. At the time of his death he was engaged in writing a text book on physical experiments, for advanced classes. He was a member of the Phi Beta Kappa fraternity, the Century Club, the Society of Electrical Engineers, and other organizations. The burial services took place at St. Peter's church, and were conducted by the rector, the Rev. O. S. Roche, assisted by the Rev. Messrs. Alban Richey and Frederick R. Howden.

The Rev. Dr. Thomas Gallaudet, rector *emeritus* of St. Ann's church, and general manager of the Church Mission to Deaf-Mutes, has just returned from a visit of three months in Europe, where he attended the congress of the British Deaf and Dumb Association, and other meetings in the interest of the deaf-mutes in Great Britain. At the Deaf-Mute Congress Dr. Gallaudet read a paper on "The higher education of the deaf-mutes in the United States." He also attended the Church Congress at Norwich, and spoke on "The Church's care of the deaf and dumb." He was specially honored by being the guest of the city of Courtrai, Belgium, on the occasion of the unveiling of a statue to the memory of Mgr. De Haerne, one of the most distinguished educators of deaf-mutes in Europe. Dr. Gallaudet has come home full of the conviction that in the matter of the higher education of deaf-mutes, Europe is behind the United States.

At St. Thomas' church, the Rev. Dr. J. W. Brown, rector, the organist and choirmaster, George William Warren, has just celebrated 25 years of service. On Sunday morning, Oct. 27th, a special commemoration of the anniversary was held. The music, except the Plainsong, consisted wholly of compositions of Dr. Warren, arranged at the special request of the rector. On Sunday evening, Nov. 3rd, there was a testimonial service at St. George's church, in which there was a choir of 200 voices, composed of the united choirs of St. Thomas', Trinity, St. Bartholomew's, and St. George's churches. It was arranged by Mr. Arthur H. Messiter, organist of Trinity church; Mr. Wm. S. Chester, organist of St. George's church; and Mr. Samuel P. Warren. Besides Bishop Potter, there were present in the church, the Rev. Drs. Morgan Dix, Wm. S. Rainsford, John W. Brown, David H. Greer, and George R. Van De Water. The music included processional hymn, "God of our fathers," by Warren; *Magnificat* and anthem, "Sing praises unto God," by Gounod; offertory anthem, "The crown is on the Victor's brow," by Warren; and *Te Deum*, by Tours. Bishop Potter delivered an address.

The annual meeting of the Society of St. Luke's Hospital was held on the evening of Friday, Oct. 18th. A meeting of the board of Managers preceded it, at which officers were elected for the ensuing year. The total hospital expenses for the year's work were $103 563 58, and the receipts for the endowment fund were $61,558 85. It was reported that the total number of patients treated in the last year was 1,870, of whom 659 were discharged cured, 955 discharged improved, and 150 unimproved, while 195 died. There are at present in the hospital 111 patients. During the year 210 patients paid full rates, 54 paid in part, and 1,606 were non-paying; 650 were Churchmen. The report of the Training School for Nurses showed the school to be in a flourishing condition. Mrs. Lily W. Quintard, superintendent of the Connecticut Training School for Nurses, of the New Haven Hospital, has been appointed director of nurses at St. Luke's. The school now contains 28 pupils and 2 probationers; 20 were graduated in the year. Of the 32 lots of property on the old site of the hospital at 54th st. and 5th ave., 17 have been sold. It is expected that the hospital work will be transferred to the new buildings at 113th st. and Morningside ave., by Feb. 1st, 1896.

The managers of St. Luke's Hospital met in the board room at the hospital on the evening of Monday, Oct. 28th. The election of the officers for the year resulted as follows: Geo. Macculloch Miller, president; Samuel D. Babcock, first vice-president; Cornelius Vanderbilt, second vice-president; Gordon Norrie, treasurer; and J. Pierpont Morgan, Jr., secretary. A special committee reported that the question which had been raised as to the title of the present hospital site had been overcome, and that the sale of the parts of the site could now be closed. These sales represent about $900,000, leaving lots valued at about $1,700,000 still to be disposed of. The building committee stated that the new hospital buildings in Morning side ave., are making satisfactory progress, and that they would be ready for the reception of patients next February. Mr. Miller then offered a resolution, which was adopted by a unanimous vote, to the effect that in consideration of the constantly increasing interest in pathology on the part of the medical profession and other scientists, and an expectancy by the people at large of results from pathological investigation which will lead in far greater degree than has yet been achieved to the prevention and cure of disease, an endowment of not less than $200,000 should be obtained and set apart for the endowment of the pathological department, and that special gifts should be obtained, if possible, for the equipment of this department. This action, one of the most important steps ever taken by St. Luke's Hospital, has been followed by a remarkable demonstration of the interest and confidence felt by the community in the institution. On the next day Mr. Miller received several communications, both personal and by telephone, which place beyond reasonable doubt the immediate raising of the $200,000. It is proposed to make that department the most complete in the world, and to constitute it a model which will embody all the valuable results of pathological research up to the present time.

At a meeting of the Hospital Saturday and Sunday Association, held at St. Luke's Hospital, Oct. 21st, a communication was read from the Brooklyn Hospital Saturday and Sunday Association, saying that they had appointed a committee of conference with the hope that the New York association would appoint a similar committee to consider the question of consolidation into a "greater association." A committee was chosen. This movement is in consequence of the steps now being taken to unite the cities of New York and Brooklyn in a single municipality. The New York Hospital Association was originally founded by the Rev. Dr. Geo. S. Baker, superintendent of St. Luke's Hospital; and that in Brooklyn was started through the instrumentality of a layman of the church, Mr. Wm. G. Low, one of the managers of the Board of Missions, and brother of President Low of Columbia College. Churchmen have always contributed the largest share of the funds of these associations, and many hospitals of the Church are annually benefited.

At the recent anniversary of St. Luke's Home for Indigent Christian Females, in the church of the Beloved Disciple, the founder of the institution, the Rev. Dr. Isaac H. Tuttle, rector *emeritus* of St. Luke's church, was prevented from being present by reason of serious sickness. Special prayers were offered for him. The Rev. Henry M. Barbour expressed the regret of the clergy and workers, and noted that it was the first occasion on which Dr. Tuttle had ever been absent. Through 43 years this home for gentlewomen has been carried on amid difficulties, some of which, such as the sustentation of the current work, are assuming less proportions. One real difficulty, that arising from the condition of the present building, becomes more and more pressing every year. This building is far from modern, its accommodation is inadequate, and its very safety questionable. In view of the urgent need for a plain, strong, and safe building, the board of managers has decided to put forth an appeal on behalf of a building fund, with the statement that the treasurer already has in hand, from Bishop Potter and others, over $12,000, and that, as soon as the donations shall reach $50,000, work can be begun on a new structure.

GENERAL THEOLOGICAL SEMINARY.—The Rev. Prof. Walpole is giving a series of devotional talks every Wednesday evening on the different aspects of the work of the priesthood. He will be followed by other professors. Mr. S. H. Littell has been elected junior preceptor. The other preceptors are R. R. Mansfield for the senior class, and H. W. Ruffner for the middle class. The matriculation services took place on the eve of All Saints' Day. A reception was given at the dean's house to the incoming juniors. The missionary society was recently addressed by the Rev. W. Parrish, of Philadelphia, and Mr. Moser, chairman of the committee on permanent organization of the different missionary societies of this country and Canada. Mr. Parrish urged the raising of funds in support of the Rev. Mr. Huntington who has gone as missionary to China.

Philadelphia

At St. Elizabeth's church, the Rev. M. L. Cowl, rector, on Monday evening, 28th ult., there was a special meeting of the G. F. S. branch of that parish, which was addressed by the Rev. Father Huntington, O. H. C.

The Rev. Dr. A. G. Mortimer, rector of St. Mark's church, began a series of special sermons to be preached during the present month, on Sunday afternoon, 3rd inst., his subject being "The state of the departed and our relation to them."

Special monthly services for men have been and are being held under the joint auspices of the Brotherhood of St. Andrew of Roxboro and vicinity. The first service was at St. Stephen's church, Wissahickon, on Sunday evening, 27th ult., when an address was made by Mr. Ewing L. Miller, of Holy Trinity parish.

At old Christ church, the Rev. Dr. C. Ellis Stevens, rector, the historic tower room is about to undergo careful repair and renovation. The parish house has been improved during the summer. Night classes for working girls will be added this winter to the work. Active preparations are making for the proper celebration of the 200th anniversary of the founding of the church.

The annual united services of the Day of Intercession for Sunday schools was held on the 21st ult., under the auspices of the Sunday School Association of the diocese, in the church of the Nativity, the Rev. L. N. Caley, rector. Addresses were made by the Rev. H. L. Duhring on "The possibilities and perils of Sunday school work;" Mr. Ewing L. Miller, superintendent of Holy Trinity Sunday school, on "The teacher and the scholar;" and the Rev. Dr. W. B. Bodine, on "The need and power of prayer in Sunday school work."

The North-east convocation met on the afternoon of the 22nd ult. at St. Jude's church, the Rev. Charles Logan, rector. Gratifying reports were received from all the churches in the convocation. The subject, "Mission work, and the way to make it successful," was fully and ably discussed by several of the clergy. In the evening, a public missionary meeting was held, when addresses on missions were made by the Rev. Messrs. R. S. Eastman, S. Lord Gilberson, and E. A. Gernant.

The 27th anniversary of the Sunday school of the church of the Good Shepherd was celebrated on Sunday afternoon, 20th ult. There were about 400 children present. The rector, the Rev. John A. Goodfellow, who has participated in 24 of these 27 anniversaries, made the opening address, and was followed by the Rev. H. L. Duhring and Mr. F. P. Buckley, director and superintendent of the school. Mr. Wm. Tardiff, the only one of the original teachers living, and who ever since the founding of the school has taken an active interest in its affairs, was present. The anniversary offering amounted to $50; and the offerings of the year aggregated $400.

Arguments were presented on the 25th ult. at Harrisburg, from registrar Smithers, of this city, and others, in a case involving the right of the State to collect collateral inheritance tax from the church of St. Martin-in-the-Fields. Three years ago the late Henry H. Houston made a will in which he bequeathed to the congregation the church building which he had erected as a memorial to the deceased wife of his son. Last June a deed was prepared, transfering the church and grounds to the Church authorities, but Mr. Houston died before he had time to sign it. The property is valued at $100,000, and the tax of $5,000 is payable to the State provided the decision is favorable to the commonwealth. The question has been submitted to Attorney General McCormick for an opinion.

The church of St. Matthias, the Rev. Dr. R. A. Edwards, rector, has recently been greatly improved, and with the new tower nearing completion, presents an imposing appearance. The tower is square shaped and built of brown stone of the same hue as the church edifice. A well-known English firm is casting a chime of 12 bells, which are expected to arrive near the close of November, when the belfry in the tower will be ready to receive them. The funds for this work were provided by the late Wm. V. Lippincott, who was baptized and confirmed under Dr. Edward's ministry, and who left a bequest of $30,000 for the purpose.

The West Philadelphia convocation met on the 24th ult. in St. George's church, West End, the Rev. F. P. Clark, rector. On the recommendation of the missionary committee the sum of $100 each was granted St. George's, to cover expenses entailed by city improvements surrounding the building; St. James', Hestonville, for additions to the church; and to St. Barnabas', Haddington. The Rev. Dr. S. D. McConnell announced that St. Stephen's church, Philadelphia, had undertaken the mission work at the Holy Comforter. An address on "Work among the colored people" was made by the Rev. Father Welling, and the subject was discussed by the Rev. Dr. Maison and the Rev. Messrs. Micou and James, D.D. Encouraging missionary reports were received. Resolutions of sympathy for the Rev. D. J. Burton, of Christ church hospital, in the death of Mrs. Burton, were adopted. At the public missionary meeting in the evening, the Rev. F. M. Taitt made an address on "Missionary work."

The Rev. Dr. S. D. McConnell, rector of St. Stephen's church, has also accepted a call to the rectorship of the church of the Holy Comforter, West Philadelphia, where he will preach every Sunday night. He has appointed the Rev. Jabez Lanier, late of Augusta, Ga., as curate, who will be in charge of the services on Sunday mornings. It is the intention of Dr. McConnell, with the financial aid of his parishioners of St. Stephen's, to commence a new mission, at a point near 52nd st. and Haverford road, sometime in the near future. The corporation of St. Stephen's have held the title to a large section of land in that vicinity for many years, the greater portion in trust for the Burd Orphan Asylum. With the increased facilities for travel as afforded by the electric lines, this land will be built upon, and, at no distant date, a large population will live there. The Holy Comforter is the nearest church to this locality, and for the present will be the nucleus of the work; but a change will be made to the new section when it is deemed desirable.

The Southeast Convocation met on Tuesday afternoon, 29th ult., at old St. Paul's church, the Rev. L. Bradley, dean, in the chair. The treasurer reported a balance of $1,166 87, which included $600 or $700 retained for special matters. The Rev. Henry L. Phillips said the condition of the colored people was by no means satisfactory; increased interest should be taken in the work. The Rev. S. H. Boyer, in charge of the mission of the Holy Spirit, said there was immediate necessity of a church edifice to save the mission; he hoped to see the foundations of a church laid next spring. The Rev. L. Bradley called attention to the necessity of doing something for the colored people, and added that many of the dens of iniquity in the city are managed by colored people. The Rev. Messrs. Phillips and Waller were appointed a committee to bring to convocation statistics and information relative to the colored population. Mr. Max Green, with the approval of the Bishop, was recognized as missionary among the Jews in the district within the bounds of this convocation.

After a year's intermission, the Young Men's Bible class of Holy Trinity memorial chapel, the Rev. R. A. Mayo, priest in charge, has resumed its meetings, and the attendance is large. Many improvements have been made, or are under way, at the chapel. The choir has been largely increased and improved under the zealous leadership of Mr. McClay. The property to the west of the parish house, which was recently purchased by the corporation of Holy Trinity church, is being fitted up as a guild house. There will be a cooking-school in the basement. The parlor is to be furnished as a parish library and reading-room, which will be open every evening; in the rear will be a conversation room. The upper floors will be tastefully furnished for the senior girls' guild, consisting of a parlor in the second story, and class rooms in the third. A new granolithic pavement is to be laid on the Spruce st. front.

St. George's church was recently broken into by a burglar, and the Rev. John Totty, in relating the circumstance at a meeting of the Germantown Convocation, stated that among the things stolen was the clock. It was always a good-going clock, but this time it had gone forever. The thief also stole three stoles, which a Methodist lady understood to mean three *stoves*, and offered to replace at least one of them! The lecturn Bible was also stolen, and Mr. Totty, in making an appeal for another, said that if some one would donate one he would have it chained, this being the second Bible stolen. A gentleman living at Eden, Pa., promised to give one to Mr. Totty.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

On Sunday, Nov. 3rd, at St. Mark's church, Evanston, the Bishop ordained to the diaconate Mr. Chas. S. Burch, of Evanston, and Mr. W. S. Howard, of Chicago.

The rector of All Saints' church, Ravenswood, has resigned in consequence of ill health. He is at present at a sanitarium at Oconomowoc.

At Toluca, on the Santa Fe road, 20 miles south of Streator, the Rev. T. J. O. Curran, of the latter place, has held several services with an attendance of 20 to 30. He visits Toluca twice a month. He also holds services among the farmers at Otter Creek with encouraging results.

St. James' church, Dundee, has been considerably improved and repaired, and on Oct. 20th, was reopened, with a celebration of the Holy Communion, 16 persons receiving. A new roof has replaced the leaky one, the entire walls and ceilings have been redecorated, and new carpet has been put down throughout; hymn boards, new chancel rail, etc., have been added at an expense of nearly $400, soon to be paid for; new stoles, surplice, and vestments are being made; a lectern, a prayer desk, and litany desk will be in their appropriate places, and of more comely shape than those now in use. The Rev. Dr. Cleveland, who is in charge, has taken time and care in the organization of the Sunday school and selection of teachers, and with a monthly teachers' meeting to plan work and discuss the lessons, he looked for good results. Dundee is a growing town, and with a steady increase in population.

CITY.—Appropriate exercises attended the commemoration of the 4th anniversary of the Church Home for Orphans. At 11 A. M. there was a service with Celebration at the church of the Transfiguration. The offering was taken up in behalf of the institution. After service the board of lady managers held their annual meeting. Mrs. R. H. Wyman, the secretary, gave an interesting account of the work of the year, full of hope and encouragement. Mrs. J. I. W. Wheat, the treasurer, reported many generous contributions from 32 parishes, but asked for $260 to close her books for the year with every bill paid; 70 children had been cared for and many of them placed in good homes.

The annual elections resulted as follows: President, Miss Alma Kimball, of Grace church; first vice-president, Miss Edith Stevens, of St. Paul's church; second vice-president, Mrs. J. H. Cowper, of Epiphany church; secretary, Mrs. R. H. Wyman, of St. Luke's church, Evanston; corresponding secretary, Miss Edith Delafield, of the church of the Transfiguration; treasurer, Mrs. J. W. Wheat, of St. Mark's church.

The following officers of the board of trustees were elected: President, Dr. W. Delafield; first vice-president, G. S. Hubbard; second vice-president, C. H. Jordan; secretary, R. H. Wyman; treasurer, I. H. Bowen.

The younger orphans attend the public schools, and arrangements have been made with P. D. Armour and Dr. Gunsaulus whereby the older ones can attend the Armour Institute.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

ST. PAUL.—A very beautiful little chapel has just been opened at Highwood, and dedicated to St. Mark.

The Rev. Percy Webber held a very successful ten days mission at the Church of the Good Shepherd. The services were largely attended, and the parishioners very much strengthened and benefited by his vigorous preaching. Sunday, Oct. 4th, he began a week's Mission at the Church of the Messiah; on Nov. 4th he will inaugrate a week's Mission at St. James' church.

On Sunday, Oct. 6th, St. Clement's pro-Cathedral was formally consecrated and dedicated by Bishop Gilbert, assisted by Archdeacon Appleby and several visiting clergy. The procession formed in the Guild house and entered the church from the main entrance, headed by the Crucifer, followed by St. Peter's church choir, Bishop Gilbert as chief consecrator, Archdeacon Appleby, Dean Hoffman, visiting clergy, and Bishop Potter, of New York, as special preacher. After the prescribed form of consecration and dedication was ended the service for the day was rendered (full choral) in a very acceptable manner by the visiting choir. Bishop Potter preached an eloquent sermon appropriate for the occasion. A celebration of the Holy Eucharist concluded the service. Previous to the Celebration Bishop Gilbert addressed the congregation. This beautiful church, a magnificent gift, was to be a "free church" for ever, to be maintained by the free-will offerings of all who worshiped there. It was to be a mission church in every sense of the word, and a place where all missionary work would centre and radiate. His assistant, the Rev. E. Dray, would be known hereafter as the "Vicar," as it was not a parish church and consequently could not have a rector. The offering, which amounted to over $140, was devoted to mission work exclusively. The church is a gem of beauty and the exterior arrangements are perfect. The beautiful white altar and chancel window, a counterpart of the celebrated painting of the chancel window in old St. Clements church, New York, were greatly admired. The old sexton of St. Clements, N. Y., was present at the opening of the new St. Clements church, and acted the part of sexton for the opening day. The sweet tone of the chime of bells can be heard many blocks away. Since the opening of the church the communicant list has nearly doubled. The Trinity meeting of the Church Club and banquet was held at Hotel Ryan Oct. 7th. The tables were beautifully decorated with the choicest flowers, and the menu was elaborate and bountiful. Judge Nelson, president of the club, in a few well-chosen words introduced each speaker in turn. Bishop Potter responded to the first toast, "The Church in the East," and kept the audience well entertained with his humorous remarks and anecdotes. Bishop Nichols, of California, responded to the toast "The Church in the West." He struck a more serious chord, outlining the geographical extent of the Church of the West, and her great opportunities and possibilities for the future. He hoped that with the dawn of the twentieth century the General Convention would

meet in California. "The Church in the South" was responded to by Bishop Sessums. He spoke of the condition of the Southern Church, and what she was trying to accomplish; the peculiar temperament of the Southern people, the negro problem. The address was not only interesting, but instructive. "The Church in the Mississippi Valley," was handled in a brief manner by Bishop Seymour, but owing to the lateness of the hour the Bishop had to omit the greater part of his intended remarks. His bright wit was very effective. "The American Church in Foreign Lands" was well responded to by Bishop Graves. He gave a vivid description of the Chinese, their customs and temperament, the obstacles that beset the work, and the slow progress made in the conversion of the Chinese. He appealed to the "American Church" to send more men, not by ones and twos, but tens and twenties. He censured Churchmen for their past neglect and indifferentism; while their prayers and sympathies where duly appreciated, yet they required something more tangible to sustain the work. After this speech the benediction was pronounced. Covers were laid for 350 guests. An orchestra stationed in one corner of the banqueting hall interspersed choice selections of music throughout the evening. Everything passed off in a delightful manner.

The reception at the Hill mansion was one of great magnificence; 2,000 invitations were issued. Archbishop Ireland, of the Roman communion, and a number of his clergy were present, and were formally introduced to the invited guests. Refreshments were served and an exceedingly pleasant evening was spent. When we take into consideration the fact that neither Mr. nor Mrs. Hill are members of the American Church, though Mr. Hill has recently given $5,000 towards the new diocese, this spontaneous outburst of hospitality in throwing open their palatial and perfectly equipped mansion to the visiting deputies, cannot be too highly appreciated. It was a gracious act, and will long be cherished by Churchmen throughout the diocese.

An informal reception was tendered to Bishop Coleman at the residence of the senior warden of St. Peter's church, Mr. J. M. Smith, whose guest the Bishop was during the Convention.

Newark

Thomas Alfred Starkey, D. D., Bishop

JERSEY CITY.—The Rev. Dr. D. F. Warren, rector of St. Mary's church, has conveyed to the church corporation the title to all the church property, which he has for five years held in trust. This is the first time in many years that the title to the property has been vested in the church. A new Sunday school building will immediately be erected in the rear of the church.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The 72nd year of Kenyon Military Academy, Gambier, Ohio, began auspiciously Sept. 18th. Some years ago hazing was a serious evil in the school. The conduct of the cadets at the Academy, who represent many of the best families in Ohio and a dozen other States, has been steadily reaching a higher standard, until at the close of the last school year 42 cadets, nearly half of the whole number, were on the conduct honor roll. It is doubtful whether any similar school in the land, having an attendance of spirited boys, placed upon its conduct honor roll a proportion equal to this. It was the best year in this respect the school has had in its long and honorable history, and reflects great credit upon the influence of its superintendent, Mr. C. N. Wyant, a Virginia gentleman, and his colleagues in the faculty. Within a week after the opening of the present term, some of the old cadets, desiring to terminate the traditions of hazing and fagging in the school, and to abolish all the evils resulting from them, voluntarily prepared and circulated a paper to that effect, which was signed by all the old cadets, and presented to the Superintendent. The commendable spirit of which this action is an exemplification, marks another important step in the progress of the school and the development of the character of the boys entrusted to its care.

West Missouri

Edw. Robt. Atwill, D.D., Bishop

The Northern Convocation held its autumnal session at Grace church, Brookfield. Through the skill of the Bishop in arranging an order of exercises, the two days' session accomplished a large amount of work, and was full of inspiration to the parish of Brookfield. Both Wednesday and Thursday the Holy Communion was celebrated at 7:30 A.M. The Rev. E. E. Madeira on the morning of the first day, preached a sermon from St. Mark iv: 39, that was replete with thought and encouragement. A public meeting was held at 3 P. M., at which Bishop Atwill, in his characteristic way, pointed out the signs of progress and omens of good in the diocese. With a few fitting words on the work of a dean of convocation, he introduced the Rev J. H. Hopkins, the new dean of the convocation, whose address set forth the advantages of convocation: 1. As affording frequent meetings of the clergy; 2. Making the laity feel that they have something to say; 3. Intensification and enlivening of the parish where it is held; 4. A means to make the diocese a unit. The Rev. H. A. Duboc discussed "The mission field of the Northern Convocation." There are 24 counties, a population of half a million, and only five clergy. It is a genuine mission field, needing both offerings and men.

Mrs. Hopkins, of St. Joseph, delivered an instructive and inspiring address on woman's work. The Rev. J. H. Hopkins preached at night a sermon of searching thought on Christ the Truth. The Rev. E. J. Saphir preached on Thursday at the close of Morning Prayer from St. Matt. xxii: 21; Evening Prayer at 4 and sermon by the Rev. Robert Talbot, of Kansas City, who began his ministerial work in Brookfield as lay reader 12 years ago. Many old friends gladly greeted him. At the public meeting at night Dean Hopkins presided. The theme of the evening was "How the laity can help to energize a parish." The Rev. Messrs. R. Talbot, E. J. Saphir, H. A. Duboc, and Dean Hopkins made addresses. The Rev. G. B. Norton, D.D., was chosen secretary and treasurer. The next session will be held at Trenton the last week in January.

Southern Ohio

Boyd Vincent, D.D., Bishop

CINCINNATI.—St. Andrew's mission for colored people has secured a most excellent pastor in the person of the Rev. G. A. McGuire, who was formerly a minister in the Moravian Church in the West Indies.

GLENDALE.—On Sept. 29th, in Grace church, a very large and handsome window, a gift of the congregation, was unveiled to the memory of the former greatly beloved rector, the Rev. David Pise, D. D. The addresses on the occasion were made by Bishop Vincent and the rector, the Rev. C. K. Benedict. It is a three-fold window, the central part being twice as large as the sides, and contains a life-size figure of the Good Shepherd. No inscription is on the window, except "In memoriam." On the stone below the central portion is the rest of the inscription as follows:

Rev. David Pise, D.D. 1875 Rector of this Parish 1894. Born in Northampton, Mass., Sept. 29th, 1815. Died in Glendale Aug. 19th, 1894. A Father in God.

On Sunday, Oct. 6th, a very beautiful altar cross was presented to Grace church, Pomeroy, by Mrs. Louisa S. Avery, of California, bearing the inscription: "To the glory of God and in loving memory of Cecilia Bond Stanbery." Dr. Ohl, the rector, made a brief and appropriate address on the occasion. The cross is of polished brass with foliaged terminals, and stands on a triple base.

The Rev. A. C. Thomson accepted the call extended by the church of the Resurrection, Fern Bank, and took charge on Oct. 16th.

The church of Our Saviour, Galena, was totally destroyed by fire on the evening of Oct. 25th. The loss is a very heavy one on the congregation, as there was no insurance, and nothing was saved of the furniture.

Bishop Jaggar will spend the winter in Europe, having left on the "Lucania" on Oct. 12th.

The Rev. Frank W. Bope, after a much needed rest of a month at the springs in Virginia, has returned to his duties at St. Paul's church, Cincinnati.

A Mrs. Rhea, a Presbyterian, who gave the handsome brass altar rail to Trinity church, Hamilton, has left, by will, to the same church the sum of $100.

New York

Henry C. Potter, D.D., LL.D., Bishop

YONKERS.—St. Andrew's church, the gift of Mrs. Wm. F. Cochran, was consecrated on All Saints' Day by Bishop Potter. A number of clergymen assisted the rector, the Rev. Jas. E. Freeman.

STATEN ISLAND.—The Rev. Romilly F. Humphries, rector of St. Simon's church, Concord, was married last Wednesday to Miss Elizabeth J. Thurston, of Hartford, Conn.

Albany

Wm. Croswell Doane, D.D., LL.D., Bishop

MECHANICSVILLE.—By the will of the late Dr. Newton H. Ballou, of Lansingburg, St. Luke's church is made the object of an endowment of $40,000, for the erection of a new church edifice. The conditions of the bequest are that it shall be accepted within three months after the probate of the will; all encumbrances on the property must be paid and removed; the church to be erected on the lot now occupied by the present church edifice, all buildings now on the lot being removed therefrom; the new church to be built of rock-faced stone, the plans and material to be approved by the executors; the legacy to be advanced from time to time as the building of the church progresses; and the church to be finished and ready for occupancy within three years after the testator's death. There is a remarkable coincidence in connection with this legacy. According to the laws of this State a legacy of this sort to be valid, must be made at least two months before the testator's death. This will was executed on July 9th last, and Dr. Ballou died on Sept. 9th following. The Rev. Benjamin T. Hall is rector of this parish, and the munificent bequest will greatly aid the Church in this village.

STILLWATER.—The 100th anniversary of St. John's church was celebrated with appropriate services on Sunday, Oct. 27th. Bishop Doane was present, as well as clergymen from neighboring parishes. An elaborate musical service was rendered by the choir, which was assisted by well-known singers.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

A meeting of the 5th missionary convocation was held in Christ church, Willard, and Calvary church, Hayt's Corners, Sept. 24th and 25th. The Rev. C. W. MacNish is rector of both parishes. On the evening of the first day service was held in each church, addresses being delivered by the Rev. Dr. W. D'Orville Doty at Willard, and by the Rev. Messrs. Duff, W. B. Clark, and C. N. Clement Brown at Hayt's Corners. The convocation met the next morning at 9 o'clock in Christ church, Willard, when business was transacted and missionary reports received. The Holy Communion was celebrated at 10:30 and a sermon was preached by the Rev. Jas. B. Murray, D.D. In the afternoon the Rev. Wm. H. Casey read an essay on "The sanctity of marriage." The officers of the convocation are: Dean, the Rev. R. M. Duff, S.T.D.; secretary, the Rev. C. W. MacNish; treasurer, Mr. A. N. Hollister.

Indiana

The Rev. John Hazen White, D. D., Bishop

WORTHINGTON.—At St. Matthew's church, the Rev. John Brann, rector, on the 20th Sunday after Trinity, a harvest home service was held in the morning. The rector preached from Ps. lxv: 11, and 13. The decorations of the church spoke unmistakably of the bountifulness of the crops in this district, and the heartiness of the service testified to the thankfulness of the congregation. Some of the corn used in decorating the church measured over 14 feet in height, and pumpkins were 67 inches in circumference.

Maryland

William Paret, D.D., LL.D., Bishop

The will of Helen H. Vandyne, of Pocomoke City, Md., contains a bequest to the diocese of Easton, Md., in trust for the benefit of the missionaries and infirm clergy of the Church in that diocese, with the further reversion of one-third of the residuary estate to the same body.

BALTIMORE.—Mrs. Charlotte Carter Gittings, widow of Mr. John S. Gittings, died at her home, 701 St. Paul st., on Tuesday, Oct. 22nd. For many years Mrs. Gittings had been identified with charitable and religious work in the city, toward which she contributed liberally. She was a communicant of old St. Paul's church, was active in work for the Church Home and Infirmary, and aided in building St. Paul's parish school. The funeral services took place Oct. 23rd at St. Paul's church, and the remains were conveyed to Richmond, Va., the next day, to be interred in the old burial ground of the Ritchie family, to which Mrs. Gittings belonged, her father having been Thomas Ritchie, a noted editor. The will of Mrs. Gittings leaves the following for Church purposes, etc.: Old St. Paul's parish, $5,000, with an additional $1,000 in a codicil, of which half is for St. Paul's House and half for the Guild House; Church Home and Infirmary, $10,000 for the endowment of five beds to constitute a free ward for persons afflicted with cancerous affections; vestry of St. Paul's parish, Baltimore Co., Md., $5,000; Ritchie memorial church, Claremont, Surrey Co,, Va., $5,000; Alfred Harding, Jr., her god-son, and son of the Rev. Alfred Harding, rector of St. Paul's church, Washington, D. C., $500.

A new two-story laundry and kitchen is to be erected by the Church Home and Infirmary on the lot adjoining the institution. Plans have been prepared by architect George Worthington.

In construing the will of Miss Virginia Norwood, who died in November, 1893, Judge Wright decided that the bequest of $10,000 to the Church Home and Infirmary, on North Broadway, must be paid in full.

The reopening of the church of St. Michael and All Angels', the Rev. C. Ernest Smith, rector, took place on All Saints day, Nov. 1st. The church has undergone extensive improvements, which consist of a new organ and vestry chamber built of stone, and a second story added to St. Michael's House, adjoining the church.

Bishop Paret has issued a call for a primary convention of the new diocese of Washington, which will meet in St. Andrew's church, Washington, D. C., Wednesday, Dec. 4th, at 10 A. M.

WASHINGTON, D. C.—"The Vested Choir League," the object of which is to elevate public taste in Church music, now embraces nearly all of the vested choirs of the district. Bishop Paret is patron; the Rev. Charles W. Bispham, presidents; the Rev. Alfred Harding and Mr. F. S. Barbarin, vice-president; D. B. MacLeod, secretary.

WASHINGTON, D. C.—Services were held Sunday, Oct. 13th, for the first time, in the new St. Margaret's church, Connecticut ave. and Bancroft Place. Although the interior is still far from complete, the rector, the Rev. Richard L. Howell, expects to have the new house of worship comfortably furnished by the first Sunday in Advent, at which time the formal opening will take place. In the meantime services will be held there every Sunday. At 4:30 P. M., the rector was assisted by the Rev. Messrs. James A. Buck, Alexander Mackay-Smith, Alfred Harding, Clarence W. Bispham, J. Macbride Sterrett, Andrew J. Graham, Gilbert F. Williams, A. R. Stuart, and Dr. Harding, of Jamaica, West Indies. The vested choir of 24 voices from the church of St. Michael and All Angels, assisted. The mission was begun less than a year ago, and ground was broken for the present church on June 1st last. The new church is a neat frame structure 41 by 91 ft. The ground is 160 by 166 ft., and a large church is expected to result from the mission church now opened, and soon to be separated from Rock Creek parish, and given a field of its own.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

BISHOP'S VISITATIONS, 1895

OCTOBER

27. Pittsburgh: St. Paul's. Sunday School Institute.
28. Sunday School Institute.
29. Prayer Book Society.

NOVEMBER

1. St. Mary's chapel, South Bethlehem.
2. Trustees of the diocese.
3. Trinity, Braddock; St. Stephen's, Jeannette; St. Luke's, Latrobe.
4. St. Peter's, Butler, Memorial Service.
8. St. John's, Franklin. 9. Ascension, Bradford.
10. Ascension, Bradford; St. Luke's, Smethport.
11. Mission at Eldred.
12. St. Joseph's, Port Allegheny.
13. Emmanuel, Emporium.
14. St. Chrysostom's, Driftwood.
17. Pittsburgh: St. Paul's; St. George's.
19. Guild of St. Barnabas for Nurses.
20. Nativity, Crafton.
24. Christ church, Philadelphia.
25. Mission at Kane. 26. Mission at Mount Jewett.
27. Mission at Johnsonburg. 28. Grace, Ridgway.
29. Holy Comforter, Brockwayville.
30. St. Andrew's, Clearfield; benediction.

The Sunday School Association held a conference Oct. 27th and 28th, in St. Peter's church, Pittsburgh. On Sunday afternoon there was a children's service, at which addresses were made by the Bishop of Georgia, and the Rev. Dr. Mackay. On Sunday evening Bishop Nelson delivered an able and instructive sermon on the subject, "The Mutual Relations of the Church and Sunday School." On Monday afternoon addresses were delivered by the Bishop of Pittsburgh, on the subject, "The practical superintendent;" by the Rev. Joseph Sheerin, on "The teacher's preparation," and by the Rev. Frank Steed on "Bible and Leaflet." Monday evening was teacher's instruction night. Bishop Nelson again addressed the Institute, taking as his topic "*The Instrumenta* of the Sunday school." The other addresses of the evening were "One way to teach the Church Catechism," by Mr. H. P. Bope, and "Sunday school Music," by the Rev. J. D. Herron. These latter addresses were illustrated, the one by a chart, the other by the organ. Supper was served on Monday evening, in the school room, by the King's Daughters of St. Peter's church, to all in attendance who wished to accept their hospitality.

The Prayer Book Society of the diocese held its fall meeting in the church rooms, on Oct. 29th. During the last six months donations of books have been made as follows: Prayer Books, 580; Hymnals, 630.

The Bishop of Pittsburgh preached the sermon at the Consecration of St. Mary's Chapel, South Bethlehem, on All Saints' Day. The mission out of which this church has grown was started by the bishop in 1873, during the time he was rector of the Church of the Nativity, Bethlehem.

CITY.—Extensive improvements have been made in the interior of Calvary church, which change its appearance very materially for the better. The walls and ceiling have been tastefully and appropriately decorated by the Hoffman & Bonn Decorative Co., of this city, the adornment of the chancel being especially the subject of favorable comment. New glass has been placed in some of the windows, a new carpet covers the floor, and new electric light fixtures have been provided. The cost of the work somewhat exceeds $4 000.

The quarterly meeting of the local assembly of the Pittsburgh district of the Brotherhood of St. Andrew, was held in the church of the Ascension, on the afternoon and evening of St. Luke's Day. At five o'clock there was a Quiet Hour for members of the Brotherhood, conducted by the Rev. Dr. Maxon. Supper was served in the Sunday school room, and the time intervening between supper and the 8 o'clock meeting was spent in social intercourse. The evening meeting was opened with suitable devotions, by the Rev. Mr. Wightman. The topic selected for discussion was "Rescue Mission Work." Mr. Jas. K. Bakewell presided, and introduced the speakers. Miss Perry, who is actively engaged in rescue work among women, spoke briefly of the different classes of women to be met with at police stations and what may and should be done for them. Mr. Seary told of the men that are nightly found in the rooms of the Brotherhood Rescue Mission on Wylie ave., established more than a year ago; Mr. Watson told of the needs of this mission, which include a temporary home for men, and one for women, where they can be provided for, not as a charity, but in such a way that they may be able to pay in work for all which is given them. The Rev. Mr. Steed made an earnest and touching address upon "The Church's message to these people," and Mr. Bakewell made a few remarks in answer to the question, "Does rescue mission work pay?" The meeting was closed with prayers and benediction by the Rev. Mr. Danner. Most of the chapters included in the local assembly were represented. The next meeting will be held on the third Friday in January, at St. George's church, when the subject for discussion will be "Brotherhood houses."

FOXBURG.—The 10th anniversary of the guild of the church of Our Father was observed Oct. 3rd, with Evensong at 4 P. M., followed by the annual report, and a summary of the work done in the 10 years just past. A summary of the report is as follows: Receipts of money, $491.85; two boxes of clothing sent, one to South Carolina, the other to Birch Cooley, Minn.; 125 visits have been made to the sick; a handsome pulpit frontal has been provided for the church for Trinitytide, and a scholarship established in St. Paul's college, Tokio, Japan, in memory of Sarah Lindley Fox. During the last 10 years $3 263.54 has been raised and expended as follows: $591.23 on the sick and needy of the neighborhood; $559 22 on the enlargement and improvement of the appointments for public worship; $462.12 for missionary work at home and abroad. The Rev. C. L. Pardee delivered the annual guild sermon.

Connecticut

John Williams, D.D., LL.D., Bishop

The former organist of St. Anna's church, New York City, Mr. Frederick W. Tilton, has taken charge of the choir of Trinity church, Hartford, which is to have a fine new organ.

The third local conference of the Daughters of the King of the State of Connecticut was held in St. Paul's church, Norwalk, the Rev. S. B. Pond, rector with celebration of the Holy Communion. Mrs. Jas. of Seymour, presided. Reports nearly all of the 40 chapters were read, and showed that the order was not only growing in members, but was a power for good in the parishes. A motion was made that a week of self-denial be kept by every member of the chapters in the State, the first week in Advent, the result to be applied to the support of some diocesan missionary, whom the Bishop might name, and to be called the "Bishop's Fund from the Daughters of the King." The motion passed unanimously. Mrs. Fitzgerald, of Bristol, proposed that the chapters should provide a scholarship at St. Margaret's, Waterbury, at an expense of $400. This matter was left until each chapter could act upon it. Luncheon was served in the Sunday school room which was decorated with the colors of the order. The chapter in Norwalk were untiring in their kind hospitality. Offiers elected for the year were: President, Mrs. James Stevens, Norwalk; vice-president, Fannie A. Peck, New Haven; secretary and treasurer, Miss Ida L. Jones, Seymour. Addresses were made by the Rev. Mr. Reynolds of New York; Rev. Messrs. Lewis and Cole, and R. B. Kimber. All deeply regretted the illness of the Bishop which prevented him from being present at this time. A letter was received by Miss Phillips from the Bishop, sending his affectionate regards, best wishes, and blessing to the daughters now assembled. Members sent loving greetings by telegram in return.

NEW LONDON.—By the will of the late Francis W. Lawrence, St. James' church receives a legacy of $7,000, and the Memorial Hospital one of $5,000.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The Ladies' Aid Society of St. Stephen's church, the Rev. Henry T. Scudder, rector, held a fair in the De Quincy parlors, Oct. 16th to 18th. It was a very successful and pleasant occasion, being arranged as a series of entertainments under the general name of a "Feast of Days," comprising a "colonial tea," a musical and social festival, and a sale. The proceeds which amounted to about $500, were appropriated to the building fund. As soon as the parish has cleared off its debt of $10,000 it is proposed to begin the erection of a new church edifice on the fine site which it has long held, and which will then be entirely clear.

A regular meeting of the Archdeaconry of Queens was held in St. John's church, Long Island City, Oct. 23rd. The various missions and churches which are aided by the archdeaconry made reports through their rectors. By request of the Queens County Missionary Association which has heretofore been virtually one body with the archdeaconry, the meetings being held together, it was voted that hereafter these organizations shall be administered separately. It being in order to elect an archdeacon to succeed the Rev. Dr. Samuel Cox, who is also dean of the cathedral, the Rev. Edmund D. Cooper, D. D., was unanimously chosen archdeacon. Dr. Cooper is rector of the church of the Redeemer, Astoria, a position which he has filled for over 25 years, all the time since the foundation of the parish. He has also been since the organization of the diocese over 26 years ago, assistant secretary of the diocese.

BROOKLYN.—By especial invitation a large representation of the clergy of the diocese and of Christian people generally, assembled in Holy Trinity church on the eve of All Saints, Oct. 31st, to honor the memory of the late rector of the parish, the Rev. Charles H. Hall, D. D. Bishop Littlejohn conducted the services. Evening Prayer was said by the Rev. Drs. J. Carpenter Smith and R. F. Alsop, and the Rev. Messrs. C. B. Brewster and Henry C. Swentzel. The Bishop expressed briefly his appreciation of the character of the departed rector, saying that later, when the record of the diocese is made up, he will take occasion to speak more fully. A minute which had been passed by the Brooklyn Clerical League was read by the Rev. Mr. Homer. Then the Rev. George Williamson Smith, D. D., president of Trinity College, delivered the especial address of the memorial service. He detailed the circumstances of Dr. Hall's coming to Brooklyn, sketched his history from the time of his early school days, and developed in terse and striking words his leading characteristics as a man, a leader in the Church, a scholar, preacher, and pastor.

BROOKLYN.—On Easter Day, 1895, the debt on St. Luke's church stood at $17,000, a reduction from $33,000 during the previous three years. At the suggestion of the rector, the Rev. H. C. Swentzel, a plan was put in operation for its cancellation. The amount was divided into shares of $100 each, persons to subscribe for as many shares as they could, or any fraction of a share if they were unable to do more, the sums to be paid in installments, one-fourth on St. Luke's Day, 1895; one-half at Easter, 1896; and one-fourth Oct. 1, 1896. This plan is so far successful that 110 shares have been subscribed, amounting to $11,000. Very important alterations are in progress on the organ of St. Luke's, and will be soon completed. The pitch has been lowered nearly half a tone, stops have been added, the pedals have been increased to 30, a sub-octave coupler has been gained, and many other details have been carried out. The solo organ will be placed in the upper part of the baptistry, and a part of its equipment will be a set of tubular chimes consisting of 34 notes. Handsome cases have been provided. When these alterations are finished, the organ will be as perfect an instrument of music as can be made. The outlay has been large—a magnificent gift, dedicated to the glory of God, and a memorial of devoted affection on the part of the donor.

California

William F. Nichols, D.D., Bishop

The consent of the General Convention having unanimously been given to the erection of a new diocese within the limits of the diocese of California, Bishop Nichols has declared his decision to remain as Bishop of the diocese which will be left after the formation of the new diocese. He has also issued a call for the primary convention of the new diocese, to consist of the clerical and lay delegates from the counties of Santa Barbara, Ventura, Los Angeles, San Bernardino, Riverside, Orange, and San Diego, to meet in St. Paul's church, in Los Angeles, on Tuesday, Dec. 3rd next.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

The Advent offerings of the Sunday schools of the diocese will be given towards the erection of a church at Royersford, Pa.

WHITEMARSH.—The autumnal meeting of the convocation of Norristown was held on 24th ult. in St. Thomas' church. The building committee submitted a plan for a new church building at Royersford, which was affirmed and the committee instructed to proceed and erect the edifice, the cost not to exceed $4,000. The Rev. W. F. Ayer made an address. In the evening a public missionary meeting was held. The next meeting of convocation will be held in Calvary church, Conshohocken, in February.

WEST CHESTER.—In THE LIVING CHURCH of Aug. 10th, last, was an item respecting the gift of money by Mrs. Sarah R. Bull and her son, the Rev. Wm. L. Bull, to the Chester county hospital to build a wing on the east side of that structure as a memorial to a deceased daughter of Mrs. Bull. On the 8th inst. the managers of that institution received another generous gift from the same lady, sufficient to erect a corresponding wing on the west side, as a memorial of the late Miss Jane Thomas, a sister of the donor. The eastern wing is now nearly finished, but the other will not be erected until next spring. When both are completed the institution will have no equal in inland Pennsylvania, for it will have accommodations for 75 beds.

WEST MANAYUNK.—Notwithstanding the inclement weather, a large congregation was present on Sunday afternoon,

13th inst., when the new Rock Hill mission building at this point was opened, it being also the sixth anniversary of the founding of the mission. The services were in charge of the Rev. F. Burgess, who also made an address. He reviewed the history of the mission, which was begun by Mrs. George Sullivan, the present superintendent of the Sunday school, who was unable to be present owing to sickness. George B. Roberts, Esq., President of the Pennsylvania R. R. followed in a congratulatory address, contrasting the present mission building with the one which it has superseded. An address of greeting from Mrs. Sullivan was read by Mr. Geo. Sullivan; and Mr. David E. Williams added a few remarks. The building, which is of frame, one story in height, plastered within and without, is Gothic in style. It measures 20 by 36 feet, with an annex on the north end, 12 by 18 feet, for the infant department. Entrance is had through a small vestibule. The inner walls and pitched ceiling are of buff-colored, and finished plaster. There are sittings for about 200 persons. A large triplicate window in the rear of the chancel is glazed in vari-colored cathedral glass.

Southern Florida

Wm. Crane Gray, D.D., Bishop

BISHOP'S APPOINTMENTS

NOVEMBER

1. A. M., Lake Buddy.
2. Lenard.
3. Brooksville.
5. Bushnell.
6. P. M., Leesburg.
7. P. M., Chetwynd; night, Montclair.
8-9. Orange Lake.
10. Ocala.
12. P. M., Eustis.
13. P. M., Pittman.
14. Cassia.
15. St. Francis.
17. Sanford and Lake Mary.
19. Oakland.
20. Ocoee.
21. Plasa City.
22. Thonotosassa.
24. A. M., Lakeland; P. M., Bartow.
25. Haines City.
26. Kissimmee.
27. Narcoossee.
29. Punta Gorda.

DECEMBER

1. Myers, Indian Mission.
8. Immokalee.
10. Sanibel Island.
12. Cleveland.
13. Arcadia.
15. Ft. Meade and Avon Park.
17. Frostproof.

Milwaukee

Isaac L. Nicholson, S.T.D., Bishop

About a year ago the Rev. Walter C. Clapp, who was then a professor in the Nashotah Theological School, left the Episcopal for the Roman Church. The position he had occupied attracted more than the usual attention to his act. Recently he wrote Bishop Nicholson requesting that he be taken back. Mr. Clapp is now with the Fathers of the Holy Cross at Westminster, Md., under the discipline of Bishop Nicholson. Before coming to Nashotah he was assistant at Mt. Calvary Church, Baltimore. He is a graduate of Amherst and a man of high intellectual attainments.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

A quarterly meeting of the Missionary League of the Detroit Convocation was held on Monday evening, Oct. 28th. The report of the superintendent showed that the League had of late maintained services at Greenfield, Marine City, Alma, St. Louis, Leesville, the River Range mission, and at the chapel of the Good Shepherd in Detroit. Discussion was had on the status of some of these missions, and the Bishop's wish concerning their clerical oversight. Some proposed changes were referred through a committee to the Bishop for his decision.

The clergy of Detroit and vicinity were in Retreat at Christ church, Detroit, from Tuesday morning, Oct. 29th, to the morning of Thursday following. This was on the formally expressed desire of the Bishop of the diocese and by invitation of Dr. J. H. Johnson, rector of Christ church. The conductor of the Retreat was Bishop Hall, of Vermont. The subject of the meditations and addresses was the devotional aspect of our Lord's life, the more remarkable of his prayers being considered with reference to their circumstances, motives, results, and spiritual application to His ministry now. Thirty-five priests attended the Retreat.

The second annual banquet of the Church Club of Detroit was held in the Russell House, Detroit, on Thursday evening, Oct. 1st. Nearly 100 Churchmen from Detroit and its vicinity were in attendance. Grace was said by the Bishop. At the close of the repast a graceful welcome to the guests of the club was extended by the president, Hon. Otto Kirschner. Formal toasts were responded to as follows: "The Law and the Gospel," by the Rev. Henry Tatlock; "The Church in the West," by Bishop Brewer, of Montana; "The Laity of the South," by Mr. Silas McBee, of the University of the South; "The Anglo-American Communion," by Bishop Hall, of Vermont; "Old Settlers," by the Rev. R. W. Clark, D. D.

TECUMSEH.—On Oct. 10th, anniversary services were held to commemorate the opening of St. Peter's church. The exact date for the 60th anniversary was Aug. 2nd, but for various reasons Oct. 10th was chosen, which was also the 62nd anniversary of the laying of the corner-stone. St. Peter's is the oldest church building in present use in the two dioceses of Michigan. It is the third building of our Church built in the State, and, while the first two have given place to better structures, St. Peter's still stands for the Church's worship. Two services were held—Holy Communion at 10:30 A. M., and Evensong at 7 P. M. The Rev. C. H. I. Chenner was the preacher in the morning, and the Rev. Dr. McCarroll in the evening. A reception for the congregation was held from 5 to 7, for which special invitations were extended to all in Tecumseh who were personally acquainted with the Rev. W. N. Lyster, the priest who worked so hard to have the church erected. Many of the elderly people were present.

The Province of Illinois

Wm. E. McLaren, D.D., D.C.L., Primus

St. Mary's School, Knoxville, re-opened in September with every room engaged, and with an increase in the corps of officers and teachers. A post-graduate course has been arranged, which, it is hoped, will be a popular feature of the school. Bishop Graves, of Shanghai, visited the institution after the General Convention, and made an address, describing the school in our China missions. Some of the word pictures presented were amusing, especially that of the pupils using "chop-sticks," at table instead of knives and forks. The Bishop expressed himself as very fond of his work and people in China, and was hastening to return to his family and home. The day following his departure marked the arrival of Bishop Leonard, of Utah, with his family, the latter to remain for several months, occupying one of the cottages on the school grounds, and two daughters being entered as pupils. Bishop Leonard occupied the Friday evening reading hour in the library with a description of his work in the far West. On Sunday morning he preached in St. Mary's church, and in the evening in St. John's church, which has been removed to the grounds of St. Alban's Academy, and is used daily as the school chapel. Bishop Burgess also visited St. Mary's and St. Alban's during the week.

Massachusetts

William Lawrence, S.T.D., Bishop.

BOSTON.—At the Episcopalian Club dinner, Oct. 28th, the topic for discussion was mission work in the large cities. It was opened by the Rev. Dr. Nelson who described the poorer quarters of New York City. He said that the average number of persons to a tenement in that city is larger than in London. Three acres of land in the slum district have been turned into a park, and 2,000 more tenements will be condemned and model houses erected. The Rev. Frederic Palmer, the next speaker, gave a description of holding religious services in the theatres of large cities. The growing needs of the colored folk on the other side of Beacon Hill were presented by the Rev. L. A. Field, of St. Augustine's church. Mr. Robert H. Gardner explained the mission of the Brotherhood of St. Andrew in this kind of work. The Rev. Charles H. Brent favored the establishment of brotherly relations between the Protestants and Romanists as one means of solving the problems of city missionary work. St. Mary's mission for sailors, East Boston, was represented by the Rev. W. T. Crocker.

The annual meeting of the temporary home for discharged prisoners was held on Oct. 31st in Trinity chapel. The Rev. F. B. Allen presided. The treasury has a deficit of about $400. Addresses were made by the Rev. C. H. Brent and the Rev. E. W. Donald, D.D.

The Episcopal Association have yielded in their legal suit against St. Matthew's church, and the Phillips Brooks' rectory will soon be occupied by the rector of that parish.

LENOX.—The Rev. William Grosvenor has accepted the rectorship of the church of the Incarnation, New York. He has been in charge of Trinity church for three years, and it was during his rectorship that the stone church building and rectory were planned and completed.

MARLBOROUGH.—The harvest home festival of Holy Trinity was fittingly observed on Oct. 20th. The altar was crowned with autumn leaves and flowers, and the rood screen was decorated with all manner of fruit. The choir entered singing, with the King's Daughters following, who carried baskets of fruits and flowers. The service was fully choral, and when the procession arrived at the chancel, the baskets were received by the rector and presented upon the altar. It was a service fashioned after that described in the 26th chapter of Deuteronomy, and was very impressive.

BELMONT.—All Saints' parish will soon have a church building. Mrs. Winthrop H. Chenery who promised to give $1,000 for the same, provided $2,000 were raised by the parishioners, will have every encouragement to make good her kind offer, as nearly the full amount has been collected; $2,850 have been paid for the lot and $75 for an organ. This promising work is under the care of the Rev. Edward A. Rand who is greatly beloved here, as he is in the church of the Good Shepherd, Watertown.

WINTHROP.—St. John's church will soon have a rectory. The land has been purchased for $700, and paid for, and the building itself will soon be begun.

DORCHESTER.—All Saints' church has been paid for and will soon be consecrated.

NEW BEDFORD.—Improvements have been made in Grace church. Besides the enlargement of the chancel the organ has been turned and placed in a more convenient position, a few new pews have been secured in the transept, and the lecturn and pulpit have been brought out further into the church. The cost of these improvements has been $1,500, which will soon be paid.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS.—The vestry of St. Anna's church have just put new and Churchly stained glass windows throughout the entire church, and the Parish Aid Society has had a tapestry brussels carpet laid on the flooring. The young ladies have had the chancel remodeled so as to show the chancel window to better advantage, without detriment to the altar, and have also provided an arched entrance to the chancel. At a recent service the rector, in congratulating the people, said every year had marked some improvement in the church, and he trusted each coming year would show as great and greater works accomplished.

The Church Unity Society

FROM THE FOURTH TRIENNIAL REPORT

OCTOBER, 1895.

We have millions of Christians in this country who have never been taught, or never thought even, of the evils of denominationalism, who know nothing of the history of the various bodies to which they belong, or of their relation to the Historic Church. To reach and influence even the ministers of the various denominations would require a long time and large outlay of money. And this must be done before there can be any hope of a true and permanent re-union.

Such is the work before this society, and such is its aim. And your committee feels that it has not as yet received the support it should, owing to the fact that few appreciate its purpose. There is a widespread feeling of distrust and fear of the Church unity movement among both the clergy and laity of our Church, due to the idea that those who are laboring for it imagine that it can be brought about in a short time, and that in order to secure it they are prepared to sacrifice things that are dear to Anglican Churchmen and throw down the safeguards of the Faith and Order of the Church. These men utterly misinterpret the Chicago-Lambeth Declaration. That was not put forth as a finished protocol or constitution for a new organization to supersede all existing Churches. In standing for the Historic Episcopate it stands for the Historic Church, and that which is historic has parts and powers, usages and customs, which cannot be swept aside, or abrogated in a moment; but they are capable of "local adaptation" to new cases and emergencies which may arise from time to time in the long history of the Christian Church. And so that platform is set forth as a basis for negotiations, as embodying the last and fundamental principles which could not under any circumstances be yielded or altered to secure unity; but long and careful discussions and negotiations must be carried on before one even of the existing Christian bodies could come into vital union with our branch of the Church. In such agreement there would be many details to be settled, many mutual concessions to be made, many arrangements and safeguards erected by which what is most dear to all would, if possible, be preserved, and its perpetuity guaranteed. It is treason to our bishops to imagine that the whole Anglican episcopate could have agreed to throw away anything that is essential or vital in the deposit of the Faith or in the discipline or worship of the Church. We can safely leave to their hands to secure us from any peril of losing, even in exchange for the priceless gift of unity, anything that is of essential value in our Christian heritage.

It is a long, kindly, persuasive, educational work that this society has taken in hand; a work which must be done if unity is eventually to come. Can any loyal Churchmen object to such a work? Will they criticise its spirit, or deny its necessity or expediency? If not, will not all then give it their support? In order to carry on its work this society should have a large, contributing membership. Any single member can make the smallest contribution he pleases, but we must have those who will make large ones or a large number who will give each a small contribution regularly in order to afford funds sufficient for publication, for carrying on conferences, holding public meetings, and to provide, if possible, a paid secretary, who could give all his time to the furtherance of this cause.

LEIGHTON COLEMAN,
Acting President.

WOOLSEY HODGE,
General Secretary.

The Living Church

Chicago, November 9, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

THE irreverent custom of "christening" ships still goes on, though often rebuked by press and pulpit. Perhaps the irreverence is not so much in the act itself as in the word used to describe it. To "christen" is to join to Christ, and that is done in Holy Baptism. As the name is always given in Baptism, naming came to be associated with "christening," and is the only thought suggested by the word to unthinking people; just as "Christmas," to many, means feasting and exchanging of presents, without a suggestion of the Christ Mass from which it is named. The perversion of names is always to be deplored, especially when they are related to holy things.

EPISCOPALIANS in this country have often fondly talked of calling their denomination "The American Church." Now they are discussing as a fitter name the "Holy Catholic Church." If we, who are not recognized by them as belonging to any Church, might offer a suggestion, we should say they would better be satisfied with the title they most commonly use, and call themselves simply "The Church." That name is sufficiently inclusive and, with the emphasis they put on it, is sufficiently exclusive, and the other ninety-five per cent. of Christians in this country will not deny them their modest claim.—*Congregationalist.*

If the above is sincere we do not see how the writer could object to the proposed change in the title of the Prayer Book, "according to American Use." One idea of the promoters of this change is that it will make the book available for all sorts and conditions of men, without tying them down to a sect name. Let all Americans claim it and use it!

A PREACHER has recently defined "theology" as consisting of men's opinions and speculations concerning God and man. It is "like the waves of the sea, always changing under the influence of the spirit of the wind." It is uncertain, shifting, unstable; "the universal or Catholic Church of all mankind" cannot be built upon such a foundation. Then forgetting, apparently, his first definition, he proceeds to define religion as "the spiritual facts of the universe," while theology is the knowledge we think we have of the facts. The facts, of course, are always facts and always the same, but theology may be all wrong. According to this preacher's general position, we never can have any certainty about it, and it cannot matter whether we have or not, provided we hold to "the Fatherhood of God and the brotherhood of man," along with Mohammedans, Buddhists, and the rest.

IT is unnecessary to tell the majority of Christian people that true knowledge of the true God, and of His relations and dealings with men here on earth, is a part of the supernatural revelation which the Holy Scriptures record, and that to accept this revelation, which is the true and absolute theology that men could not find out through any power of unassisted thought or reason, is necessary, as well as to fulfill the law of service. No doubt, conduct aids in the strengthening and development of character; but in the first instance, conduct is the outcome of character. "A good tree bringeth forth good fruit;" a holy character is moulded by the grace of God.

The Christian Work feels surprised that the House of Deputies should have been "willing to surrender one of its most valuable prerogatives, and practically the only one that enables it to hold the whip hand in preventing the House of Bishops from making of itself, if it were so disposed, a literal oligarchy." This refers to the action of the deputies in refusing to re-enact the clause requiring the bishops to concur in legislation originating in the House of Deputies, within three days, or else within the same period to signify their objections. What has been done simply places the two Houses on an equality as regards legislation. Either House may, it is true, ignore the action of the other if it were possible for them to be guilty of such discourtesy, but nothing can become a law without the concurrence of both bodies. Since there is no way in which the House of Bishops can enact laws by themselves, there is no question of an "oligarchy." The reasons for the change were two; first, that in an "Episcopal" Church it is not seemly that the bishops should be subjected to restrictions which the more popular body will not itself submit to; and secondly, the old provision was in effect worthless as the bishops could always return the messages of the deputies with their nonconcurrence, on the ground of lack of time or "inexpediency." There will probably be no perceptible change in the ordinary legislative relations of the two bodies as the result of this alteration.

SOME of our friends of the religious press show a remarkable interest in our Church affairs, and, it must be admitted, display considerable knowledge of the questions which are at issue amongst us. It was said long ago that the Episcopal Church in America is as "a city set on a hill." The interest on the part of these religious newspapers in the welfare of the Episcopal Church, and their anxiety lest it should make some mistake, is something distinctly different from the attitude of the same papers towards the affairs of other Christian bodies. There is a tone of personal concern, an implied claim as of those who have a right to meddle, to admonish, advise, and instruct, which might be offensive if it did not seem to carry with it a tacit admission that the Church has, for her part, a rightful claim upon American Christianity, at least that of Anglo-Saxon origin, which no other body has. This undoubtedly is the true explanation of the attitude of the religious press to which we have referred. They deride the claims of the Church as intolerable and absurd. They are fond of pointing to the relatively smaller number of her communicants as compared with the reported membership of several Protestant bodies. But they return again and again to her affairs. There is a fascination in the subject which they cannot shake off. Contemptuous bluster constantly gives way to serious discussion. The feeling cannot be set aside that the claims of the Church are strong and that they demand consideration.

"General Clergy Relief"

The General Convention appointed Quinquagesima Sunday as the time for the annual offering for "General Clergy Relief," and we trust all the clergy will appreciate the privilege of taking an offering on that day for this object.

Quinquagesima Sunday is differentiated from all other Sundays of the Church year by the character of its collect and epistle, which treat of charity, the greatest of all the virtues. This day has never been selected by any of our general Church institutions for an offering, so that one may well feel that it has been providentially kept in reserve for the noble object to which it has at last been devoted. No day could be more appropriate, nor so likely to secure a generous offering. From this year will date, we believe, a new era in the history of this fund.

If all our bishops will speak and commend this day for an offering in their convention addresses, the clergy and the people will soon come to be interested, and year by year the number of contributing parishes will increase until the offering each year will be large enough to afford a decent living for all who from age, or infirmity, or poverty, have a claim upon it.

Much will depend, indeed, upon the policy pursued by the Board which has this matter in hand. There should be some one to look sharply after its interests, and be able always to speak for it strongly, and keep it before the Church. A policy of silence and conservatism will hardly be tolerated after the day has been designated, and when it can be said "all things are now ready" to do what the Church has been only proposing to do these many years.

The Pastoral Letter of 1895

The Pastoral Letter of the House of Bishops is before the Church. The rule by which the whole body of our bishops join from time to time in addressing to the faithful such counsels and warnings as, in their judgment, are suited to the needs of the Church, is one which puts it in their power greatly to enhance the veneration due to the high office which they hold, and to set forward the work of the kingdom of Christ. In such a document, if anywhere, we look for words of wisdom, for unambiguous vindication of the Faith, and a courageous stand for the highest moral ideals in the midst of a sinful world.

Greatest among all the Pastoral letters stands that of last year, in which the Catholic Faith was enunciated with such clearness and force in two particulars wherein it had been brought into doubt in certain quarters, that none could misunderstand or find room for false interpretation. The only resource of those who felt themselves affected by that utterance and their erroneous teachings exposed, was to deny its authority as a Pastoral, on the ground that it had not been issued under the canonical provisions relating to the case of the triennial address called for at each session of the General Convention. No less futile was the attempt to disparage the Pastoral on the ground that it only expressed the views of the committee of five or six to whom was entrusted the duty of setting it forth.

In the present Pastoral the ground of all such expedients for blunting the force of that great doctrinal statement is completely taken away. In this, which none can deny to be a "canonical" Pastoral, the letter of last year is solemnly and unequivocally re-affirmed.

The deliverance of 1894 on the Incarnation of our Lord and the Inspiration of the Holy Scriptures, stands unique among the utterances of the House of Bishops. It is unique in the circumstances which called it forth, in the subjects of which it treats, and in the manner of treatment. Other Pastoral Letters are soon forgotten, dealing as they must usually do, with matters not directly touching the Faith. The complete set of such documents from the earliest, which was issued in 1808, down to the present year of grace, would be very instructive, as illustrating the progress of affairs within the Church. They would show, we think, for one thing, that the voice of our episcopate has ever been the same in matters of the most essential importance. Thus the very first of these documents, that of 1808, speaks of "the Catholic principles which they had inherited from their forefathers;" of the episcopacy as "essential to the due conducting of ecclesiastical affairs, and to the clothing of others with authority to preach the word and to administer the sacraments." It asserts that the "grace first given in Baptismal regeneration, is increased and strengthened by Confirmation," and that the latter is not of "human origin," but "was ordained and practiced by the apostles of our Lord and Saviour Jesus Christ." In like manner the Pastoral of the present year speaks of "the Catho-

lic heritage committed to our keeping," and teaches that "Confirmation and Ordination" have "grace and an outward sign," and that it is not denied that they were "instituted by Christ Himself." The Pastoral of 1808 dwells at length upon worship, and exhorts to a loyal use of the Prayer Book. That of 1895 does the same and in the same spirit. The early Pastoral refers to the presentation of "the peace-offering of the commemorative sacrifice of the Passion of the Redeemer." Our Bishops of to-day instruct us that "the Holy Communion is the great act of offering, the Christian sacrifice, 'the unbloody sacrifice,'" and that "the element of offering is half, and the first half, of the object of the institution." On the threshold of the century, just emerging from "apprehensions which described the continuance of our communion as problematical, if not to be despaired of," the Bishops of that day, numbering but three or four, look forward confidently to the time when "over the whole extent of the regions beyond us," the prayers of the Church should ascend, and the sacrifice be presented. What a glorious commentary on their faith and courage is the very place of holding the General Convention of 1895, and the fact that a considerable portion of this address to the faithful is devoted to matters connected with the services of the Church, and especially with the Christian Sacrifice.

On another side the Pastorals of the past illustrate the advance of Church life and the gradual recovery of many things which belong to our "Catholic heritage." Our bishops in past days have viewed with much misgiving some things which seemed at first sight to be "novelties" calculated to "disturb our peace." In later days the same things have ceased to trouble them. Our bishops now would hardly "feel it their duty to declare," with those of 1844, "that no person should be ordained who will not distinctly declare himself a Protestant." On the contrary, our present House of Bishops have caused wide-spread astonishment by proposing (by a large majority, as is reported), to drop the word "Protestant" from the title page of the Prayer Book. They have, we trust, by this action given an impetus to the great Catholic movement which will enable us at an early day to sweep away the last vestige of that ambiguous and embarrassing position in which we are placed by a name which, to most of Christendom, seems directly in the teeth of our profession that we believe "in the Holy Catholic Church."

In many ways the Pastoral of 1895 marks a great advance, and no less for what it omits to mention than for what it actually says. Many things have now become a matter of course which were once viewed with suspicion. The bishops, with the majority of the Church under their charge, are becoming more courageous in asserting the Catholic character and claims of the Church. The full significance of the old appeal to the undivided Church is becoming better and better appreciated. We rejoice in such words as these in connection with the subject of Christian Unity:

> However earnest and persistent our endeavor to keep alive this great movement and the deep yearnings which inspire it, we can imagine no circumstance that would induce us to consent to any departure from the ancient deposit of the Faith and Order committed to our keeping for the common benefit of mankind, or to the impairment of any truly Apostolic and Catholic tradition of the Church, or to any measures which in bringing us nearer to post-reformation communions, would create any new obstacles to reunion with the old historic branches of the Catholic Church.

Nothing could more exactly express the position on this subject which THE LIVING CHURCH has maintained throughout.

Attentive perusal of this address of our Fathers in God serves to strengthen the impression that, as the Convention of Minneapolis has been in many ways a memorable one in the history of the American Church, so its Pastoral, worthy of the occasion, is full of hope and encouragement for the future.

Five-Minute Talks

BY CLINTON LOCKE

XXXVII

When our Lord said: "Are there not twelve hours in the day?" He spoke a proverb, and He meant by day, life, just as we say, "The day of Washington or Napoleon." He meant all the various duties and interests of life, expressed by the perfect number twelve, as coming into any life to make it a well-rounded one. Have you these twelve hours in your life? These are the twelve hours: 1, prayer; 2, worship; 3 duties to self; 4, duties to others; 5, pleasure; 6, business; 7, rest; 8, travel; 9, citizenship; 10, study; 11, thought; 12, society; and I say boldly that any day, that is, any life, that has not these twelve hours in it, is an imperfect day, a life marred. I do not mean that every life has got to have them in the same proportions, hours of the same length, but that every well-rounded life must have them all in, or it is not well rounded. Let us review the dial plate of our life and see whether the hour or even the minute hand ever points to all the hours.

And first, prayer. Does that regularly and every day come into your time? I do not mean just something done from habit and without thought. You and I, when we were boys, and alas! often since we have been men, have knelt down and dashed off an "Our Father," or "Now I lay me," and "God bless my parents," etc., without any more real interest than if we had been repeating the alphabet. That is not prayer, though it is far better than no prayer at all, for into that form the substance will sometimes come. I do not mean that. I ask you whether some time, between your uprising and your lying down, you lift your heart up from earth toward your dear Lord in heaven, ask Him to help you, ask Him to pardon you and to guide your path? Now, you may have all the other eleven things in your day, and if you have not this, it is a bad day. It is like some dish with costly ingredients with the salt forgotten. It is tasteless.

Second, worship. The public recognition and worship of God—Father, Son, and Holy Spirit. Does this come into your week, we will say, for it may not be in your power to have it come into your day. You may reply: "I am here in church every Sunday." Ah, that is all very well, but what do you do in church? Do you take a real part? You might go to an election; it would not help your party on much if you did not vote. Do you, while you are in church (making allowance for the wandering of the mind, which no human being can possibly escape entirely in any service), do you enter with heartiness and devotion into what is going on, into the confessions, the petitions for this or that need, the thanksgiving for mercies, the glorious praise of the majesty of God, and the sweet festival of love, when we gather around the common table of our Master?

Third, duty to self. No man can neglect himself for one day without its telling on all the days that come after. I do not confine myself to his personal appearance, though I consider that very important, and the calling it vanity most foolish and empty. I include and put in the first rank the care of his temper, his words, his example, his actions. We have to watch ourselves every moment, for a whole crowd of passions, tendencies, impulses, stand on tiptoe ready to rush off the very moment the guard relaxes his attention. If you leave out this care even for twelve hours, it piles up work for the next day, which has its own burden.

Fourth, duty to others. I trust you have love in your lives. A life that has not in it, at some time, the love of man for woman, or woman for man, the family love, is really only half a life, a six-hour day, not a twelve; but I mean much more than this. Do you every day of your life recall to yourself the fact that you are one in a joint brotherhood, that all men are your fellows, and that no one of them can suffer without its being your duty, if possibly within your power, to furnish that help; that your fortune and your talents are not yours for yourself, but for all your circle, all with whom you are in touch; yes, all men everywhere. In some slight way, this hour must enter into every twelve.

Fifth, pleasure. One single day without pleasure in it is like one of those days in nature, all gray. I do not mean by pleasure, vice, though alas, it is often confounded with it; but I do mean laughter and fun. I do mean something that lightens the heart and blows care out of the window for a little time. It used to be thought that if you were really religious you must have a long face, but we have got past that and perhaps lean to the other side. Even the old Puritans got a great deal more fun out of life than you think, though much of it was very coarse fun. Life is often so hard, the day grinds on so heavily, do not be afraid to lighten it with innocent mirth and a good deal of levity.

Sixth, business. This, of course, must be one of the longest of the twelve hours, and often of necessity must crowd on the others. It must receive attention. It must have the principal portion of your time, and the larger portion of your thoughts, for it is the substratum on which has to be built up your public and your private life. Preachers sometimes talk as if there was some kind of a sin in a man's occupying himself with the things of this world, but how can he help it? and, indeed, ought he to help it? Is not his business a great school for his character, and a lever by which he can work in the world for others' good as well as for his own? No, go regularly to your business, put into it your best energies, transact it in the fear of God, and according to a strict construction of the rules of honor; never be mean, truckling, or overbearing in it. God will then surely cry: "A well-spent hour." Next week we will speak of the remaining six.

Letters to the Editor

JAMES LLOYD BRECK

To the Editor of The Living Church:

One paragraph of the Bishops' Pastoral ends with these words: "If under the pressure of a sore want we are to plead for a return of that noblest characteristic of the Christian ministry which seems to have so largely vanished, where could we hope to plead with such persuasive force as here in this great Northwest, the first pulsations of whose now gigantic life were made to beat in unison with the Gospel of Christ by the apostolic labors of James Lloyd Breck and his noble associates." Thus the Church honors Breck, but his mortal remains have not that respect shown to them by the Church which ought to be shown. His son writes: "Father's remains are now resting under the chancel of St. Paul's church, Benicia, and there is no certainty of this building being permanent, as it is built of wood."

I have learned that the church is falling to decay, and the work Dr. Breck began at Benicia is abandoned. One cannot tell whether the place where his body was laid to rest may not be sold. His son also writes: "After correspondence with my brother we have come to the conclusion that Nashotah is the proper place for the remains of our dear father."

Now, Mr. Editor, I will gladly take in hand the matter of the removal of Dr. Breck's body to Nashotah, provided that those who desire to see Dr. Breck's remains treated with proper respect will contribute the necessary funds to meet expenses. To make the removal in a respectful way, to prepare a receptacle here at Nashotah beneath the altar in our stone chapel, and to provide a proper tablet to mark his resting place, will take, it is estimated, about a thousand dollars.

I have been urged to place this matter before Churchmen, among others, by the Rt. Rev. Dr. Littlejohn, Bishop of Long Island, who starts the fund with a subscription of twenty-five dollars.

Subscriptions can be sent directly to me at Nashotah.

WALTER R. GARDNER,
President of Nashotah House.

A COMMENTARY ON THE PRAYER BOOK

To the Editor of The Living Church:

In your issue of Oct. 19th, a correspondent asks if there is not some book that will give an explanation of the rites and ceremonies and usages contained in the Prayer Book. As the General Convention will not be likely to authorize such a commentary as your correspondent suggests, it may be a kindness to him and to others to call attention to a little book entitled, "The Prayer Book Reason Why." It is published by Thomas Whitaker, No. 2 Bible House, New York, and sells for 30 cents. This book was written by the Rev. Nelson R. Boss, S. T. B., to supply just the information asked for by your correspondent. He goes through the Prayer Book from the beginning to the end, giving a history and explanation of every service and ceremony

there contained. He explains also the meaning of the colors and vestments used in the Church, and the forms and ceremonies observed by the priest and the congregation in public worship and in the different offices of the Church. The book is very highly commended by many of our most prominent bishops, and the fact that it has passed through seventeen editions in five years shows that it supplies a long-felt need. As one bishop says: "Whoever reads 'The Prayer Book Reason Why' will find it a treasury of useful information. It is conservative and judicious, and gives just the information needed by our own laymen and by hosts of persons coming into our Church from without."

A READER.

ROMAN SECULAR JOURNALISM

To the Editor of The Living Church:

"*The Tribune* stands neutral as to contending Churches." This is the boast of your Chicago contemporary of that name, and under cover of this claim it does zealous service for its mistress, the Roman Church. Let me give you an example.

On Sept. 29th the Chicago *Tribune* attacked the Episcopal Church in an editorial. I replied under date of Oct. 3rd. My letter was published on Oct. 6th, with certain observations, in which the usual time worn falsehoods of Roman controversialists were pressed into service, and other new ones were invented to discredit the American Church and aid Rome. Father Wooten, of Janesville, Wis., also wrote to *The Tribune*, and his letter was published with comments which were both false and unfair. Meanwhile, I had replied to certain misstatements in *The Tribune's* comments on my first letter, and my second letter is returned with the information that the controversy is closed. I may justly add that it is closed in the interests of Rome. Such is Roman secular journalism! My second letter was suppressed because it stated facts which could not be answered.

WM. WIRT MILLS,
Sec'y. American Church League.

A BISHOP NEEDED FOR KIOTO

To the Editor of The Living Church:

Amazement at the action of the House of Deputies, in opposing the division of the missionary jurisdiction of Tokyo, leads one to ask if they were fully informed of the reasons for that division.

Notwithstanding whispers of party feeling in the House of Deputies, one must credit the members with a desire to decide aright in a matter which involves the extension or the crippling of the Church's work in Japan. Did the deputies realize that the division of the diocese into two parts, one called Kioto, and the other Tokyo, was the work of the General Synod of the Japanese Church and not of the foreign missionaries? Did the deputies know that the request for an additional American Bishop was the expression of the unanimous belief of eleven missionaries of from three to seventeen years' experience, knowing both language and people, and also of all the Japanese clergy? Do they know that the Japanese acknowledge that they have not now, and may not have for years, a clergyman qualified for the office of bishop, and that they are utterly unable to support one?

A gentleman who spent a few weeks in Japan sight-seeing, and passed over a very small part of the roads traveled by the Bishop of Tokyo in his visitations, says it is easy for one bishop to care for both dioceses. He might say truly, "It is easy for a tourist to go from one point of interest to another," but the bishop's journeys lead far from the beaten tracks, and are quite a different thing to the comfortable trips of the tourist. This gentleman did not enter the northern or western part of the jurisdiction of Tokyo at all.

Another gentleman says he has been a member of the Board of Missions for many years, and therefore he knows that no division is needed in Japan! Does it follow that having been on the Board in New York City any number of years, he has a clearer idea of the needs of the Japanese Church than the missionaries and clergy of that Church itself have? Both of these gentlemen speak of the need of a native ministry, as if it were a new idea to be presented in place of the need of a bishop! As a matter of fact, Holy Trinity Divinity School, Tokyo, has been long established, and is working successfully toward supplying a native ministry. There is an efficient corps of professors, which has just been strengthened by the appointment of another. Natives and foreigners are working harmoniously for the same end, namely, the strengthening of the native ministry and the building up on a firm foundation of the Japanese Church.

A third gentleman informed the House of Deputies that the Bishop could easily go from Tokyo to Kyoto by the Inland Sea, which is about as useful as to suggest going from New York to Washington by the Mississippi River. A fourth deputy who spent a couple of weeks in Japan on his way from Europe to America, claims to understand the situation thoroughly, and quotes foreign and Japanese officials to show that the Japanese Church does not want the bishop she asks for. With regard to the native officials, though in many instances able and interesting men, they are either opposed to Christian work or indifferent to it, and therefore ignorant of it. As regards the foreign officials mentioned, they are, with one or two exceptions, agnostics, and one would as soon think of consulting Julian the apostate, on this subject. Being "entertained by a leading official" could not possibly afford any facilities whatever for learning the prevailing sentiment of the Japanese Church.

He quotes too, the English bishops, but has evidently misunderstood them.

It is true that our teaching is one with that of the Church of England, and yet it seems rather weak to give up to that Church territory which only two years ago the House of Bishops insisted on retaining as part of the American missionary jurisdiction in Japan. As Americans, we have an advantage over the Church of England in Japan. The Japanese receive us with cordiality and confidence, whereas they hold aloof from and mistrust the English. We can therefore, accomplish, and have thus far accomplished, more in proportion to our members than the English Church missionaries.

Without this division and another bishop we cannot extend our work, and it is but just to turn over provinces which we have no prospect of occupying, to those who are willing to send bishops and clergy to the field. The Church of England has already three dioceses in Japan, and hopes soon to set off a fourth.

In his Pastoral Letter of Lent, 1895, Bishop Bickersteth writes: "I concur in what, so far as I have been able to ascertain, is the general wish, that each of the two jurisdictions now under my care should have its own bishop, and have laid the matter before the Archbishop of Canterbury. I understand that our American brethren are anxious to establish a bishopric in Kyoto. I cannot doubt that the appointment of bishops in the two districts of Kyoto and Osaka would greatly contribute to the attainment of the common object which we have in view, the foundation of an independent Christian Church in this country."

ONE WHO KNOWS.

A CORRECTION

To the Editor of the Living Church:

In your issue of the 26th ult., page 535, a message from the House of Bishops announced the taking away the counties of El Paso and Reeves from the missionary district of Western Texas, and adding them to the missionary district of Nevada and Mexico.

Of course, there is no such district as "Nevada and Mexico." It is a typographical error for "Arizona and New Mexico." This action goes into effect Jan. 1, 1896.

Hope is expressed that as St. Clement's is the only parish church in the district, and as El Paso is a place of importance, it being a railroad centre, that Bishop Kendrick will make his residence here and establish some Church institutions, such as a school or hospital.

MAYO CABELL MARTIN,
Rector of St. Clement's church.

El Paso, Texas.

"HOME FOR INCURABLES"

To the Editor of The Living Church:

I find this paragraph in your latest issue: "At the alumni banquet Bishop Lawrence remarked parenthetically that his little daughter always persisted in referring to the Cambridge Theological Seminary as 'the illogical school.'"

I can add this contribution to current nomenclature: A few weeks ago I was in West Philadelphia. The Protestant Episcopal Divinity School and a charitable institution were "mixed" in the mind of a fellow-passenger on the car. "What buildings are those?" I asked, pointing to structures which I afterward learned belonged to the divinity school.

The reply, prompt, if misleading, was "The Home for Incurables." G. T. P.

Boston, Oct. 28.

Personal Mention

The Rev. Benjamin J. Douglass may be addressed at 2213 Locust st., Philadelphia, Pa.

The Rev. Samuel Edson has accepted the rectorship of Shrewsbury parish, Md., and enters upon his duties the last of the month.

The Rev. Chas. S. Walkley has resigned the rectorship of the church of the Holy Trinity, Hartwell, Ohio, to take effect Dec. 1st.

The Rev. Robert A. Tufft has resigned the rectorship of the church of Our Saviour, Brooklyn, N. Y., and accepted the rectorship of the church of the Holy Innocents, Baltimore, Md.

The Rev. Dr. James W. Robins, of Philadelphia, Pa., may be addressed at Merion Station, Pa.

The Rev. H. S. Langley has resigned the position of assistant minister of St. Paul's church, Troy, diocese of Albany, and accepted the rectorship of Trinity church, Milford, Mass.

The Rev. H. R. Gummey has become the first assistant minister of St. Luke's church, Germantown, Philadelphia, in succession to the Rev. Harvey S. Fisher, resigned.

The address of the Rev. H. Richard Harris is now 140 N. 21st st., Philadelphia, Pa.

The Rev. Edward K. Tullidge, late assistant at old St. Andrew's, Philadelphia, has accepted the rectorship of old St. Paul's church, Philadelphia, Pa., and has entered upon his duties.

The Rev. Charles K. Penny has been appointed rector's assistant at Grace church, Philadelphia, Pa.

The Rev. Wm. F. C. Morsell's address is 318 Earlham Terrace, Germantown, Philadelphia, Pa.

The address of the Rev. Joseph Wood has been changed to 320 Earlham Terrace, Germantown, Philadelphia, Pa.

The Rev. John A. Staunton's address is changed from 35 West 33rd st. to 133 West 129th st., New York City.

The Rev. J. M. D. Davidson is in charge of St. George's Episcopal church, Grand Crossing. His address is 5506 Monroe ave., Chicago.

The Rev. Frank J. Mallett, who has been in charge of St. Paul's church, Marquette, Mich., pending the formation of the new diocese, has accepted a call to the rectorship of that parish, and may be addressed accordingly.

The address of Bishop McKim will be Tokyo, Japan, after Nov. 12th.

The Rev. John F. Nichols having returned from a year of rest and study abroad, may be addressed at No. 437 Clinton ave., Brooklyn, N. Y.

The Rev. W. Northey Jones has returned to Evansville, Ind., after a vacation of two months, entirely recovered from the effects of typhoid fever.

The Rev. Arthur Chard has resigned the rectorship of St. Andrew's parish, Waterville, Minn., and has accepted that of St. Paul's, Creston, Iowa.

The Rev. W. E. Maison has resigned St. James' church, Goshen, N. Y., and has accepted the rectorship of the church of the Good Shepherd, Ogden, Utah.

Bishop Wells has come to the East in the interest of the jurisdiction of Spokane, and his address will be Church Missions House, 281 Fourth ave., New York City.

The Rev. Jas. C. Flanders, late of Manchester Centre, Vt., has accepted a call to the rectorship of St. Luke's church, Woodsville, diocese of New Hampshire, and has taken charge of the work at that place.

To Correspondents

W. F. B. J.—The "average per communicant" stated in THE LIVING CHURCH QUARTERLY in the table of statistics, is the average of extra-parochial contributions, as the heading shows, not of total contributions. It is a key to the average amount contributed by each communicant for purposes outside his own parish.

Died

HIGGINS.—At her home, Waterford, N. Y., Oct. 31, 1895, Elizabeth Holroyd, eldest daughter of the late Ann Gorton and James Holroyd, and wife of Dr. John Higgins, in the 63rd year of her age.

REYNOLDS.—Entered into rest on the vigil of All Saints, 1895, at Kingston, N. Y., Augustus Wynkoop Reynolds, son of the late Henry H. and Mary J. Reynolds, aged 60 years.

"But the souls of the righteous are in the hand of God * * and He hath care for His elect."

BAKER.—Catharine Sands, beloved wife of Charles S. Baker, entered into the rest of Paradise from her home in Chicago, on Oct. 24th, after a weary illness of two years, borne with wonderful Christian patience, aged 67 years, 9 months, and 23 days.

"Thou hast given him his heart's desire."

Appeals

THE legal title of the General Board of Missions is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in twenty-one missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

By the action of the late General Convention additional responsibilities were put upon the Board, which will require increased offerings immediately.

Remittance should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D D., general secretary, Church Missions House.

Church and Parish

WANTED.—Church member, to sell the '96 CHURCH KALENDAR, 20th year, just out. price, 75c., 128 pp., filled with sound Church teaching that every Churchman should know. Ample remuneration. CHURCH KALENDAR CO., 2 West 14th st., New York.

A YOUNG priest in Nor. Wis., a graduate of the Gen. Theo. Sem., and experienced teacher, desires help of a lay reader or deacon in mission work Would receive into his family a candidate for Orders, giving him board, instruction, use of library, and $10 per month. Man with some knowledge of music preferred. Address, H. L. B., care THE LIVING CHURCH.

WANTED.—Choir-master to drill a vested choir in Chicago. Must have had experience and be thoroughly competent. Address, CAVECE, care LIVING CHURCH.

A FREE SCHOLARSHIP, covering board and tuition, will be given to a boy possessing a voice of fine quality. Address CATHEDRAL CHOIR SCHOOL, Fond du Lac, Wis.

STRANGERS and invalids desiring to winter in Florida can have advice and instruction. Address, THE GUILD OF THE STRANGER, St. Barnabas' church, De Land, Fla.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

Opinions of the Press

Church Bells (London)

MISSIONARIES IN CHINA.—Some very hard and unreasonable things have been said in England about the work of missionaries in China and in other places. Doubtless there are wise and unwise missionaries—even as there are competent and incompetent critics of their doings—but it may well be doubted whether hatred to the missionaries is caused by any alleged attacks by them upon the Chinese faiths. It has been said, and we think truly said, that it is not for his creed that the missionary is hated by the mandarin, but for his partly unconscious diffusion of European ideas upon things in general. The mandarin desires to retain the native people in his own almost uncontrolled power; their ignorance, their superstitions, serve his purpose. He hates enlightenment; he hates any approach to any sort of freedom or progress for them. To teach the people the veriest elements of knowledge is to knock off some of the fetters bound upon them by the mandarin. The result is easy to see: the great man stirs up some scores of his people to commit a massacre; word comes from headquarters that the offenders are to be punished; the same great man who caused the massacre now punishes those who did his bidding, and puts a dozen of them to death. Now, however, the mandarin himself is to feel the lash of just punishment. It is high time that he did, and we hope it is the beginning of better things.

Providence Journal.

CHANGE OF NAME.—It is now quite certain that the name of the American Episcopal Church will not be changed. The vote of the House of Deputies at Minneapolis may be regarded as decisive, and "Protestant Episcopal" it will be for the present. But an analysis of this vote is instructive, in that it shows how strong the feeling against the misleading official title is. The dioceses voted as a unit, dividing into clerical and lay; and of the clerical votes nineteen were in favor of the change and thirty against, while the lay votes were twelve in favor and thirty against. Considering the fact of the comparative novelty of the proposal, in any official way, this is a significant indication of the growth of Catholic feeling in the Church, and it can hardly be doubted that after three years of discussion the reasons for dropping the word "Protestant" will be made so clear that at the next Convention the delegates will take quite a different view of their duty in the matter. The Episcopal Church is a very conservative body, and it does not adopt changes until the most careful consideration has been had.

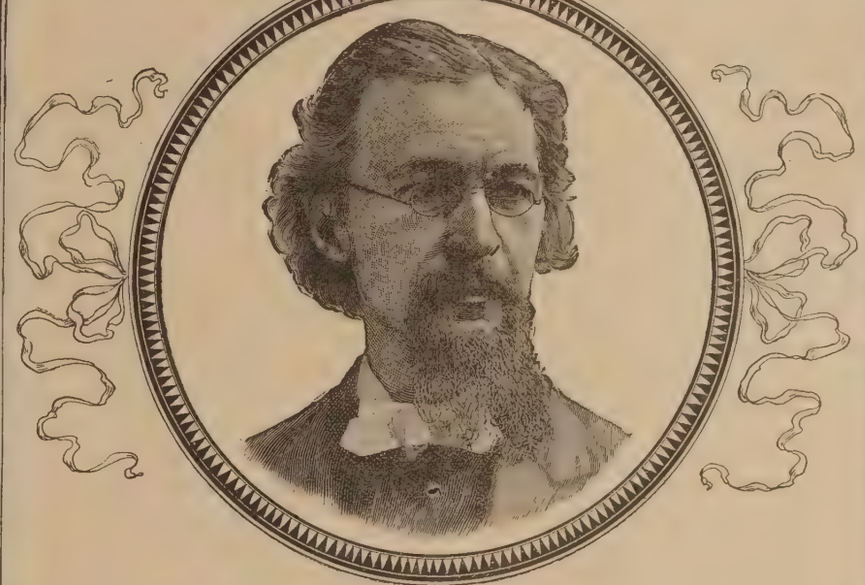
Harper's Weekly.

IMPORTANCE AND POSITION OF THE EPISCOPAL CHURCH.—The Episcopal Church has now for many years weighed far more in public estimation than is indicated by its very moderate array of about 600,000 communicants and 4,500 clergy within the United States. The Church in America stands not alone, but is a province of the world-wide Anglican Communion, and borrows as well as lends importance by reason of that association and kinship. It derives dignity and gathers influence from its roots in the past, its mediatory position between the great Protestant bodies and the historic Churches; its steadfastness among winds of doctrine, and its venerable order and decent staidness; its sobriety of taste and measure, its grave splendor of public worship, and from its widespread and devoted work among the poor, and because the Episcopal Church is of great strength at centres of thought and influence.

Catholic Champion

A WORLD'S FAIR BOOMERANG.—The World's Fair Congress of Religions has had its day and done its share of mischief, and its promoters are now wishing that they had had the keenness of the Archbishop of Canterbury to foresee its power for harm. The missionaries say that the recognition given to the Buddhists at Chicago has given that sect greater stimulus than it has received for a century, and has enabled its apostles to inform the people that the Protestants of the United States do not manifest the same opposition to that Church or criticise its doctrine as the missionaries have done.

THE ANNOUNCEMENTS OF THE LADIES HOME JOURNAL



The Father's Domestic Headship

BY REV. CHARLES H. PARKHURST, D. D.

THE exact position of the man in the home: his duties as husband and father are clearly defined in Dr. Parkhurst's vigorous article in the November issue of

The Ladies' Home Journal

10 Cents on All News-stands
One Dollar for One Year

The Curtis Publishing Company, Philadelphia

The Editor's Table

Kalendar, November, 1895

1.	ALL SAINTS' DAY.		White
3.	21st Sunday after Trinity.		Green.
10.	22nd " " "		Green.
17.	23rd " " "		Green.
24.	Sunday next before Advent.		Green.
30.	ST. ANDREW, Apostle.	Red.	(Violet at Evensong)

The Vision of All Saints

BY WILLIAM B. CHISHOLM

They were there, all there, in the holy morn,
Though the boughs were bare and the gardens lorn,
And the winds sang dirge and the skies dropped tears
O'er the grave of hope and the wreck of years.

But within was light and within was grace,
And a glory gilt that holy place,
And the Urim and Thummin beamed so bright,
By the dawning rays of the wintry light.

They were there—all there—and the glory grew,
And the face of God its resplendence threw
O'er the arch, and nave, and the reredos;
O'er the chalice veil and the altar's cross.

And they saw as they knelt at that blessed feast
A throng in light, and the throng increased,
Till the saints and the martyrs of every clime,
And the heirs of life from the earliest time,

Came with harps a-tune and with gaze so bright,
And faith for a moment turned to sight;
It was heaven on earth on that All Saints' morn,
Though the boughs were bare and the gardens lorn!

All Saints', 1895.

There are now 850 electric railways in the United States, with more than 9,000 miles of track, 2,300 cars, and a capital of $400,000,000. In 1887 the electric roads in the United States numbered only thirteen, with about 100 cars.——In many of the smaller towns in Minnesota, Wisconsin, and other Northwestern States, ordinances have been adopted which provide for the tapping of the town fire bells at 9 o'clock every night, and forbid boys and girls under sixteen to remain on the street after that hour without adult escorts. The welfare of the children and the peace and order of the communities are believed to demand this revival of the mediæval custom.

"I see very little news from our diocese in THE LIVING CHURCH," we hear from time to time. "Haven't you a correspondent in our diocese?" Perhaps we have, but he cannot afford to travel around the diocese collecting news; nor can he make it out of his inner consciousness. He will gladly prepare and forward all matter that comes to his hand, and we will gladly publish all we have space for. As it is, we give up nearly one-half the paper to Church news, and have to condense nearly every item. The clergy would confer a great favor upon us and our readers, by keeping us informed of the progress of their work and sending accounts of occurrences that would be of interest to some outside the parish. Parish and diocesan papers are of little use to us. We seldom look at them.

A Contrast

On October 7, 1868, the General Convention met in Trinity church, New York. The service consisted of Morning Prayer, Litany, and Holy Communion, and was as bald and bare as it could be made. The vested choir was excluded by order of the Presiding Bishop, and in consequence, the organist, Mr. Messiter, refused to play. Mr. Cornell, the organist of St. Paul's chapel, was placed in charge of the music, of which there was very little, and that of the simplest character. It was sung by a choir in the organ loft; the singers were all clergymen, the writer being one of them. The psalms were read, and the glorias were sung. The *Te Deum* was a feeble composition in chant form, "The Rose of Sharon," if memory is not at fault. The choir benches had been removed from the church, and the choir floor was covered with chairs for the bishops. The view from the organ loft was funereal. There was no trace of color to relieve the black satin and white lawn of the bishop's robes but the stained glass of the window over the altar. There was neither cross, nor light, nor flower, nor note of music more jubilant than "God of Abraham praise," sung to the old Jewish melody. The Bishop of Rupert's Land celebrated at the north end, assisted by a number of bishops, who each read a small fraction of the service, and there was an immense number of communicants. Bishop Lee of Delaware, preached. During the sermon a bishop leaned toward the Bishop of Connecticut, and asked: "What is Delaware trying to prove?" "As nearly as I can make out," was the reply, "he is trying to prove that every one is a priest except the clergy."

On October 2, 1895, the General Convention met in Gethsemane church, Minneapolis. The opening service was conducted with impressive dignity. Matins and Litany were said at an early hour. At 11 o'clock the procession of bishops entered the church, preceded by the crucifer and vested choir of men and boys. Most of the bishops wore their academic hoods, in which scarlet was the predominating color, and many wore white stoles and pectoral crosses. Some were habited in purple cassocks. The altar was vested in white, and had on it a cross, many flowers, and a number of burning candles. The service was choral, a Mass by Stainer being sung, including the Nicene Creed and the *Agnus Dei*. After the benediction, *Nunc Dimittis* was sung while the ablutions were made. An anthem was sung at the offertory. Hymns were sung in procession, both before and after service. The Celebrant was the Bishop of Minnesota, assisted by the Archbishop of Rupert's Land as deacon, and the Bishop of Maine as sub-deacon. The sermon was preached by the Bishop of Western New York and the subject was, "The Catholic religion for Americans," from the text, "The disciples were called Christians first in Antioch." The following sentences occurred in the sermon: "Of all Catholic Churches God has made the Anglican Communion the representative of the Christians—our solemn worship, the apostolic priesthood, the pure oblation, are here unchanged. * * Were the Christians of Antioch with us to-day in bodily presence, nothing essential in our liturgic rites would be to them new or strange * * Brethren, you are here to endow your country with the Nicene Faith and with Catholic Christianity. * * Here is the Book of Common Prayer. I affirm what nobody can logically refute, that as a practical compend of the Catholic religion, whole and entire, it is the grandest, clearest, and most comprehensive answer that can be given to every one that asketh: 'What and where is the Catholic religion?' * * * We are here to show what Catholicity is, and who are Catholics."

During the session of the Convention, there were in one of the churches in Minneapolis two celebrations of the Eucharist daily, under the direction of the provincial general of the Confraternity of the Blessed Sacrament, the Bishop of Fond du Lac. The favorite preacher during the Convention, and the only one who is reported to have preached twice every Sunday, was the Bishop of Springfield, the modern Athanasius, the heroic champion of the Faith.

Great and marvellous changes in twenty-seven years! In 1868 Minneapolis was missionary ground, and the churches were supported by Eastern parishes. Now the thirteen churches of that city, and the sixteen churches of its twin city, St. Paul, support missions in the farther West. The number of bishops and priests has doubled, and the number of communicants has trebled. The apologetic tone has been replaced by one of confident aggression. The Church has taken her stand upon her rights, and boldly asserts her claim to her heritage. Within the last six years two members of religious orders have been consecrated bishops—the first so elevated since the Reformation in 1549. The preacher of twenty-seven years ago has left no doctrinal heir, for even his successor in the see of Delaware wears a cope and a mitre!

Book Notices

The Little Ladies of Ellenwood, and their Hidden Treasure, By Sarah G. Connell, author of "Margarethe and Waldamar," etc. Philadelphia: George W. Jacobs & Co. Pp. 256. Price, $1.

A fresh story which will hold the attention of young folk, especially girls. The "little ladies of Ellenwood" are children of a merchant who meets ruin honestly that comes through the chicanery of a partner who "feathers his nest" in contrast; and the interest of the tale gathers round the fortitude which these young girls developed in adversity, and their efforts to make a humbler home happy and comforting to their father. Contentment, love, and usefulness are the "hidden treasure."

The "I Wills" of Christ. By the Rev. R. B. Power, author of "Pivot Words of Scripture." New York: Thomas Whittaker. Pp. 395. Price, paper, 50 cts.

This October issue of "Whittaker's Library" is a series of nine sermons, adapted to private reading, and deeply marked by spiritual mindedness. They are familiar in style, yet vivid, and wealthy of illustration. The thoughts which they contain upon some of the Gospel passages in which the words "I will" are used by the Lord Jesus Christ, will prove themselves a treasury for all devout readers.

Wealth and Waste. The Principles of Political Economy in their application to the Present Problems of Labor, Law, and the Liquor Traffic. By Alphonso A. Hopkins, Ph. D. New York: Funk & Wagnalls Co. Price, $1.

The temperance people have begun an educational campaign, and the markets begin to teem with school books written from the temperance point of view. They began with physiology, and now they have got as far as political economy. No doubt we shall soon have geometry, geology, and English literature in the light of temperance, and Shakespeare expurgated for the use of teetotalers. It is interesting to speculate as to just where this interesting craze will stop. As for this attempt to remodel the science of political economy, we hardly think it will replace the works of Bastiat and Adam Smith, or be adopted in our colleges and universities, but rather sink into well-merited obscurity.

Voices of the Past. A sacred Drama. In three parts. London: Skeffington & Son. 1894.

This is a sweet poem of considerable beauty and imagination, as well as devotional spirit, intended to let us into the atmosphere of the monastic life of early days, prior to its mediæval decay. The miraculous element is present, and the point of view which made miracles a part of the natural round of cloistered life. We think that persons who are obliged by force of circumstances to live a quiet life will find the book peculiarly enjoyable and comforting. But we dissent from the absoluteness with which the writer in her preface, says: "Monastic life has done its work, and will not be re-called; try as we may we cannot bridge the gulf of the past." No doubt monasticism, like all things human, must be modified as to certain attendant conditions in order to live on; but we are sure that it does live on, and that many a devout soul is repeating to-day those experiences of the cloister, the portrayal of which makes this little book so charming. God forbid that their ceaseless round of prayer and intercession should ever be interrupted or grow cold.

The City of the Living God. By A. R. Eagar, D.D., T.C.D. London: S. P. C. K.; New York: E. & J. B. Young.

This little treatise is an exposition of Hebrews xii: 22–24. The author's line of thought is sketched in the Preface. The Church, he says, unlike other societies, existed before her members. "Potentially, she existed from the beginning in the Everlasting Word, the First-Begotten of all creation. Really, she existed as the Body of that Word, as His 'Fullness,' as His Bride, from the creation of the first angels or spiritual beings—they were made in Christ, deriving their strength from Him." In the development of his theme, the author appears to base his treatment upon the Scottish theology and the Platonic "ideas." If necessary limitations are kept in view, there may be no great objections to this, but we are of opinion that here and there views are suggested which have too often been seen to result from these assumptions. They relate to the sacrifice of Christ, in particular, and to the doctrine of the "immanence" of God. We take issue with his assertion that the distinctive doctrines of Christianity rest on the idea of immanence more than of "transcendence." The precise opposite appears to be the case. It is the distinction of revealed or supernatural religion that it presents God to us as transcendent, and that everywhere in Holy Scripture it is forbidden to worship God under any other idea. It is true that everywhere God is seen to be immanent, that is an inevitable conclusion of natural religion, but the recognition of Him as a Person is inseparably bound up with the doctrine of His transcendence, and special revelations are always revelations of a transcendent being. Revealed religion does not contradict or ignore the universal tenets of natural religion, but exalts and purifies them, and by its insistence upon God as transcending nature, separated from His works in His own nature by an impassable gulf, and holding all things subject to His almighty will and power, it secures reverence, loyalty, and love, provides an impregnable basis of morals, and thus protects us from the errors which the too exclusive contemplation of the divine immanence has always produced. The modified or masked paganism which is even now being propagated by many religious teachers who retain the Christian name, has its root and centre here. The end of it is easily seen to be the rejection of supernatural religion, and the ranging of Christianity side by side with other systems as equally with them an evolution of the "divine in man," an expression, doubtless the highest that has been attained, of "immanent deity." We do not say that the author of the book before us is to be classed with these teachers. On the contrary, there is much to commend in his exposition of the sublime passage he has taken as his text, and he is no intentional party to

the fatal errors to which we have referred. He is evidently unconscious of the conclusions which may follow from some of his admissions and denials. But others have built an entire system of pseudo-Christianity upon these very grounds. We have, therefore, thought it well to caution the reader of what is in many respects an excellent piece of exposition, against some of the assumptions which the author has too easily allowed himself to adopt.

An illustrated work on the "Episcopal Palaces of England," is announced for publication Nov. 1st, by Thomas Whittaker. The illustrator, Alexander Ansted, made 120 drawings for the work. The American edition is limited to 250 copies.

Magazines and Reviews

The Church Eclectic for October, which we regret to be so late in noticing, is one of the best numbers of that standard Church periodical that has ever been issued. The portrait and sketch of Prebendary Sadler will be appreciated. The articles which will mark this as a red-letter issue, however, are Dr. F. W. Taylor's critique on Dr. Fulton's review of the Revised Constitution; "Phillips Brooks as a Theologian," by Rev. John Fox, a Presbyterian; Bishop Doane's reply to an article by Dr. McConnell; and the editorial on "The Broad Church Propaganda." The latter is a resume of Bishop Seymour's famous sermon at the consecration of Bishop Gailor, with appendices which fully vindicate the startling statements made by the Bishop in his sermon.

The November issue of *St. Nicholas* begins a new volume and gives a foretaste of the features provided for the year. The frontispiece is a beautiful portrait of a child, drawn by Cecilia Beaux. "A Famous French Painter," by Arthur Hoeber, is a sketch of the career and the personality of J. L. Gerome, several of whose pictures are reproduced in the article. Fanny L. Brent has a pretty story, "Riches Have Wings," telling of a young girl's effort to secure an artistic training. "Reading the Book of Fate," by Louise Willis Snead, describes the fortune-telling and flower games played by the children of the South. 'Launching a Great Vessel" is a deep problem in mechanics as well as an impressive sight, as the reader will learn from the interesting article on the subject by Franklin Matthews, illustrated by F. Cresson Schell. "Princeton: A Modern Puss in Boots," by Minnie B. Sheldon, is a story of a cat, and, incidentally, of a football contest. The concluding part of "Yamoud," by Henry Willard French, gives a picture of desert life made dramatic by the capture of a slave-trader. Laurence Hutton writes of his "Three Dogs." There are two new serials begun, both by favorite juvenile writers. "The Swordmaker's Son," by W. O. Stoddard, is a story of life in the Holy Land during the time of Christ. "The Prize Cup," by J. T. Trowbridge, is a story of boy life in which athletics take a leading part. Mr. James Otis' serial, "Teddy and Carrots," is continued, and grows in interest.

Mr. Poultney Bigelow's history of "The German Struggle for Liberty" reaches in the November *Harper's* the story of Napoleon's invasion of Russia. This tragic episode in the dramatic history of that period is told in an interesting and popular vein. Wm. D. Howells in his reminiscences of the New England of thirty years ago, when he believes there was "something like a national literature," a promise that has not been fulfilled, for the "moment of maturity was the beginning of a decadence which could only show itself much later," says "New England yet lacks her novelist, because it was her instinct and her conscience to be true to an ideal of life rather than to life itself"—a trenchant criticism. Chas. Dudley Warner discusses aspects of London and rural English life which have strongly impressed him. In "Out of the World at Corinto," Richard Harding Davis writes entertainingly of an enforced stay in a Nicaraguan port, and takes us into a somewhat unfamiliar country. An animated story of Washington life, by Mrs. Harriet Prescott Spofford, appears under the title "A Thanksgiving Breakfast." With a delightful mingling of the humorous and pathetic elements, Mrs. Spofford has succeeded in bringing out the strong contrast between the old Washington resident, to whom a change in the national administration is of no importance, and the transient dweller at the national capital, interested in politics and in making a living. In his usual easy, chatty fashion, Mr. Weeks gives recent impressions of Anglo-Indian life, with illustrations from his own brush, concluding in this number his series of articles on India.

A novel feature of the November number of *Scribner's Magazine* is a series of Thanksgiving fancies, ten full page illustrations by well-known artists. Mr. Royal Cortissoz's article, "Landmarks of Manhattan," deals with the growth of some of the great New York giants of business architecture, and appreciatively also with the splendid group of buildings to be erected on Morningside Heights, including the new cathedral of St. John the Divine, Columbia College, and St. Luke's Hospital. The life and work of the American sculptor, Frederick MacMonnies, the designer of the great World's Fair fountain, and other famous groups and figures which have given distinction to American art, is contributed by his friend and fellow artist, Will H. Low. The illustrations include reproductions of some of MacMonnies' most notable works, among them the Sir Harry Vane for the Boston Public Library, and the splendid statue of Nathan Hale, which stands in City Hall Park, New York. A fine portrait of the late Professor Von Helmholtz, taken on the day of his last appearance in the lecture room, is among the illustrations, accompanied by a brief summary of his leading contributions to science. A valuable contribution to the literature of the mind and its manifestations, is "The Logic of Mental Telegraphy," by Professor Joseph Jastrow, of the University of Wisconsin. It is a trained psychologist's plea for a saner and more practical accounting for the common coincidences that are so easily made mysteries of by the unthinking. "The Late War in Europe," a story by Harry P. Robinson, a new writer in the magazine, will attract attention for the novelty and daring of its suggestion. An interesting sketch of the engraver Florian is accompanied by a number of illustrations made by himself.

"Old School Street," is the subject of the opening article in the November number of *The New England Magazine*, this being one of the series in which the magazine is furnishing its readers graphic accounts of the historic streets of Boston. The article is charmingly illustrated. Wm. Howe Downes and Frank Torrey Robinson beginning with Copley and West, trace the history of American painting down to the present generation, their article being illustrated by admirable portraits of a score of the masters treated. Mr. James P. Baxter, the president of the Maine Historical Society, and at present the mayor of Portland, contributes an important article upon "The Story of Portland," detailing the history of the Maine metropolis from the earliest time, and giving an interesting picture of the life of the city today. Mr. Edward Atkinson writes upon "Greater Boston," discussing commercial and other considerations which point to the notable development of Boston in the near future. Mr. N. O. Nelson, the well known apostle of profit sharing, contributes an article upon "Organized Labor," which will be read with eagerness in all circles interested in industrial reform. The article on "Public School Music," by Mr. Samuel W. Cole, is one which ought to be read carefully in educational circles all through the country. Mr. Cole believes that the public schools can be made to promote the interests of the best music and to inspire such a taste for good things in our boys and girls as shall always keep them above what is meretricious. His account of what has been accomplished in grammar schools in Dedham and Brookline, Mass., is inspiring. In more than one case his youthful chorus has rendered entire oratorios in a manner which earned the commendation of the best critics.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

"Quod Semper, Quod Ubique, Quod Omnibus." Some Poems and Prose which would fain exalt "The Word of God," the Divinity of Jesus, and present a plea for "Christian Unity." "Crux Stat; Orbs Volvitur." By the Rev. Silliman Blagden.

FRED'K A. STOKES CO.

Toxin. A Story of Venice. By Ouida. Illustrated by Louise L. Heustis. 75c.

A White Baby. By James Welsh. With Frontispiece by Wm. A. McCullough. 50c.

The Calendar of the Brave and the Fair. For 1896. Facsimiles of Water Color Designs. By W. Granville Smith. $3.50.

The Calendar of "Southern Beauties." 1896. With Facsimiles of Water Color Designs. By Caroline C. Lovell. $1.50.

The Sale of a Soul. By F. Frankfort Moore. Illustrated by H. C. Edwards. 75c.

A Daily Staff for Life's Pathway. Selected and Arranged by Mrs. C. S. Derose. Illustrated by Izora C. Chandler. $1.25.

Dogs, Great and Small. With numerous Full-Page Color Plates after Paintings in Water Colors. By Fred'k J. Boston. And with Decorative Borders and other Designs, together with New Stories and Verses. By Elizabeth S. Tucker. $1.50.

Princes and Princesses Paper Dolls. With numerous Court Costumes, Walking Costumes, Play Costumes, Hats, etc. By Elizabeth S. Tucker. 75c.

Cats and Kittens. With numerous Full-Page Color-Plates after Paintings in Water Colors. By Frederick J. Boston. And with Decorative Borders and other Designs, together with New Stories and Verses. By Elizabeth S. Tucker. $1.50.

The Enchanted Butterflies. A Fairy Tale. By Adelaide Upton Crosby. With Half-Tone Engravings by Susan H. Clark. $1.25.

The Royal Calendar. 1896. Facsimiles of Water Color Designs. By Elizabeth S. Tucker. $1.25.

A Calendar of Elves. 1896. By Francis Brundage. 50c.

A Calendar of Dogs. For 1896. Six Facsimiles of Water Color Designs. By Fred'k J. Boston. $1.

A Calendar of "Belles." 1896. With Facsimiles of Water Color Designs. By Caroline C. Lovell. $1.50.

E. & J. B. YOUNG & CO.

Hoffman Library Lectures, No. 3. Washington a Model in his Library and Life. By the Rev. Eliphalet Nott Potter, D.D., L.H.D., LL.D., D.C.L.

HOUGHTON, MIFFLIN & CO.

The Life of Nancy. By Sarah Orne Jewett. $1.25.

A Victorian Anthology. 1837-1895. Selections illustrating the Editor's Critical Review of British Poetry in the Reign of Victoria. Edited by Edmund Clarence Stedman. $2.50.

Little Miss Phœbe Gay. By Helen Dawes Brown. $1.

T. & T. CLARK, Edinburgh
Imported by CHAS. SCRIBNER'S SONS

The Expository Times. Edited by the Rev. James Hastings, M.A. Vol. the Sixth. Oct., 1894-Sept., 1895. $2.50.

LONGMANS, GREEN & CO.

The Christian's Roadbook. Part 1.—Devotions. By Anthony Bathe and F. H. Buckham.

THOMAS WHITTAKER, New York

"Where the Brook and River Met." By Nellie Hellis, author of "Little King Davie," etc. $1.25.

A. C. MCCLURG & CO., Chicago

Knowledge and Culture. By Henry Matson. 75c.

Means and Ends of Education. By J. L. Spalding. $1.

ANSON D. F. RANDOLPH & CO.

Have Mercy Upon Me. The Prayer of the Penitent in the Fifty-first Psalm Explained and Applied. By the Rev. Andrew Murray. $1.

THOS. Y. CROWELL & CO.

Sunshine for Shut-Ins. Compiled by a Shut-In. 75c.

Famous Leaders Among Women. By Sarah Knowles Bolton. $1.50.

CHAS. SCRIBNER'S SONS

The Garden Behind the Moon. A Real Story of the Moon Angel Written and Illustrated by Howard Pyle. $2.

Dissertations on Subjects Connected with the Incarnation. By Charles Gore, M.A. $2.50.

Children's Stories in American Literature. 1660-1860. By Henrietta Christian Wright. $1.25.

Two Little Pilgrims' Progress. A Story of the City Beautiful. By Frances Hodgson Burnett. $1.50.

Little Rivers. A Book of Essays in Profitable Idleness. By Henry Van Dyke. $2.

PAMPHLETS

A Study into the Problem of Clerical Changes and Clerical Support. By the Rev. H. Elmer Gilchrist. With an Introduction by the Rev. D. W. Dresser, S.T.D. Paris Beacon Pub. Co., Paris, Ill.

Our Fall in Adam and Our Greater Rise in Christ. By D. C. Taylor, Tyrone, Pa.

Shall We Let an Infidel Scuttle the Ship of State, Society, and Religion, and Do Nothing to Stop Him? "O Temporal O Mores!" By the Rev. Silliman Blagden.

England's Responsibility Towards Armenia. By the Rev. Malcolm MacColl, M.A. With a Letter from the Duke of Westminster. Third Edition. Longmans, Green & Co., London and New York. 6d.

Church Work Among the Deaf in the Mid-Western Dioceses. Nineteenth Annual Report. By the Rev. A. W. Mann.

A Sermon on Flowers. By the Rector of St. Luke's church, Park City, Utah.

Upon the Subject of Suicide, Shall We Believe in God's Infallible and Holy Word, or Man's Dictum? By the Rev. Silliman Bladgen.

Report of the Faculty of the Episcopal Theological School, Cambridge. 1894-1895.

School of Pedagogy. University of Buffalo. Circular of Information. 1895-'96. The Peter Paul Book Co., Buffalo.

A Greek Lexicon to the New Testament. By W. Greenfield H. L. Hastings, Boston, Mass. 25c.

The Silver Question in a Nutshell. By Theo. C. Knauff. The Sound Money League of Pennsylvania, Philadelphia.

Foreign Mail. September, 1895. Vol. II, No. 3. The International Com. of Y. M. C. A., New York.

The Christian Culture Series. No. 2. The Church. A Sermon. By the Rev. J. C. Quinn, D.D.

Old South Leaflets on Puritanism. Nos. 58-64. Old South Meeting House, Boston.

The Prophecies of Isaiah. An Outline Study of Isaiah's Writings in the Chronological Order in Connection with the Contemporary Assyrio-Babylonian Records. By Maximilian Lindsay Kellner, M.A., Cambridge, Mass.

A Plan of Work; or, How to Form a Chapter of the Church Social Union and How to Maintain it after it is Formed. The Church Social Union, Boston, Mass. 10c.

Education in the South. Some Difficulties and Encouragements. A Paper. By Julius D. Dreher.

The Catholic Theory of the Consecration of the Holy Eucharist. By J. Comper. R. Grant & Son, Edinburgh. 6d.

Sermon, Preached at the Consecration of the Rev. Thos. F. Gailor, S.T.D., as Bishop-Coadjutor of Tennessee. By the Rt. Rev. Geo. F. Seymour, S.T.D., LL.D. 2nd edition. The Young Churchman Co., Milwaukee. 10c.

Church Colleges. Their History, Position, and Importance, with some Account of Church Schools.

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MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
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The Household

The Flower's Lesson

BY MARTHA A. KIDDER

A mother's heart was crushed by grief;
Her only son had passed
Into the higher life; relief
She sought, as tears fell fast,

In watching Marguerite, who played,
Too young to understand
Her mother's woe—a tiny maid
Who clasped within her hand

A bunch of flowers, and suddenly
She held them up and smiled,
"I hold them up for him to see!
Dear brother!" said the child.

A lesson thou hast taught despair,
Our darling Marguerite!
As fragrant as the flowers fair,
Thy childish faith so sweet.

Asbury Park, N. J.

Candles and Scandals

BY CHARLES PELLETREAU, L. H. D.

(All Rights Reserved)

To all loyal and conscientious priests who have been misrepresented and misunderstood while discharging the duties of their sacred calling; to all fair-minded wardens and vestrymen who encourage but never disparage the spiritual work of their rectors, and to all people everywhere in the Church who deplore the evils of intemperate and inaccurate speech, this little story is cordially dedicated by the author.

CHAPTER I.

The Rev. Dr. Goodman was dead and buried. He had lived so long in Ashton that his demise was spoken of as a public calamity. For several months after he passed away, no definite steps were taken to find a successor, but the novelty of listening to a fresh preacher each Sunday lost its charm after awhile, and then the congregation began to talk in earnest about filling the vacancy.

Ashton enjoyed many natural advantages, and was a favorite summer resort. Among the well-to-do residents was a Mrs. Waverly who gave freely towards the support of the parish. This lady happened to be acquainted with a gentleman whom she believed would make an excellent pastor, and so when the time seemed ripe she presented his name to the vestry of St. David s. This led to the opening up of a correspondence between the warden and the young clergyman, and after a while it was decided to invite Mr. Van Dyke to the rectorship. Certain people, however, freely expressed their disapproval, and they said they thought the clergyman ought to come and preach on trial, and show the people what he could do as a sermonizer.

The warden shook his head, but acquiesced in the wishes of the majority, and sent off another letter. In the course of time a reply came, and was read at a meeting of the parishioners. It was so unusual that we give it to the reader.

"I am in receipt of your communication asking me to officiate in St. David's church on some convenient Sunday in the near future. I am sorry to tell you that I cannot comply with the wishes of the people whom you represent. I am not a phenomenal man, and possess no brilliant talents which I am anxious to put on public exhibition. As a student in the General Theological Seminary, I did faithful work, but failed to distinguish myself as a person of unusual ability. By birth I am a gentleman, and am endowed with an average amount of common-sense. I am five feet eleven inches with my boots on, weigh one hundred and eighty-two pounds, have not lost any of my hair, wear a smooth face, have sound and even teeth, a fair voice, a good appetite, a healthy digestion, and have always studied to mind my own business, and to serve God in that state of life into which He has been pleased to call me. There is nothing else that I think worth mentioning, unless it is, that I am twenty-six years old, and have been a half orphan since I was a little fellow in kilts."

"I fancy he's the one we want," laughed the warden, and so it came to pass that a few days later, a formal call was posted to the Rev. Mr. Van Dyke, offering him the rectorship of the parish.

At the end of a month he appeared on the scene. St. David's was an old landmark in the town, and already had celebrated its hundredth anniversary. Among the members who seldom did anything but find fault with the government of the church, was a family by the name of Spangle, consisting of a widow and four maiden daughters, who were all supposed to have passed that poetical crisis when female ambition dotes on orange blossoms and plans for honeymoons.

To piece out a small income, these people occasionally took a boarder, and here it was fated that the new pastor should be housed and fed. Then all of a sudden the entire family manifested a love for the Church services that appeared touching and beautiful. One of the daughters embroidered the pastor a pair of slippers in black silk velvet, with two tiny hearts done in bright crimson on the tip of each toe. An extra blanket was rolled up at the foot of the bed in case of a lowering temperature during the night. If he was heard to sneeze or cough, they all got in a flutter of excitement, fearing that he might have pneumonia. On principle, they disliked the use of tobacco in every form, but when they discovered a handsome meerschaum on the rector's table one morning while "doing up" his room, Jemima went to a store, bought a plain white cracker jar, and taking it home, set to work decorating it with forget-menots. After it was finished, she blushingly presented it to Mr. Van Dyke, with the remark: "We like the smell of tobacco; papa was very fond of his pipe."

Thus for some time no cloud appeared on the horizon of their happiness. One night Jemima dreamed that the postman brought her a double envelope. She opened the outer one, and upon taking out a wedding card, found her own name coupled with that of the Rev. Montgomery Van Dyke. The sensation caused by this revelation became truly seraphic, and unable to contain herself, she burst out into a triumphant laugh.

"What's the matter? you are acting like a goose," her sister said, starting up in bed.

"I'm so glad!" she sleepily answered, not knowing what she did. It was the nearest approach to a proposal of marriage the woman had ever had, and at the breakfast table the next morning, when the rector inquired the difference between tarlatan and illusion, she flushed to the temples, and could not hide her confusion. That same afternoon, with a reckless disregard of the Scripture which forbids intercourse with seers and necromancers, she visited a neighboring town and called upon a fortune-teller. Her joy knew no bounds when she emerged from the hut and hurried off to the station. The reeking alley through which she passed appeared like a garden of roses in her eyes. The ragged urchins against whom she brushed in her rapid walk looked like winged cupids. The most discordant sounds became music in her ears.

She was in love—fatally, desperately in love. She lost her appetite, took to reading Pearson on the Creed and the Thirty-nine Articles, and committed the entire marriage service to memory. Then she subscribed for three fashion magazines, looked over everything she could find on wedding toilettes, and spent hours consulting cook books to learn the best way of making macaroons and kisses. She also took three sheets of sermon paper from the rector's desk and wrote a long list of those friends to whom she believed it would be proper to send pieces of cake. One night, after yielding to the pastor's urging, she ate a Welch rarebit, and suffered an attack of somnambulism in consequence. Getting out of bed she encased her feet in white kid slippers, twined a stem of German ivy about her head, and passing through the hall, entered a vacant room in which were standing a number of packing boxes and trunks. Her sister's slumbers being disturbed by the loud creaking of a blind, and missing Jemima from her side, she sprang to the floor with a frightened cry, made a light, and gazed in trembling awe at the disordered state of the room. The bureau drawers were pulled out, female garments of every description covered the carpet, and a majolica flower pot lay at her feet in ruins.

The woman's first impulse was to scream out for help, but her lips would make no sound. She believed burglars had entered her room and kidnapped her sister. What could she do? How could she arouse Mr. Van Dyke? There might be a terrible encounter with three or four ruffians and very likely bloodshed or murder. Suddenly a faint, far-away giggle startled her—she looked at the half-opened door, advanced, and listened. All was still again. She cautiously peeped out into the hall, and at the extreme end saw the glimmer of a tiny flame; then her teeth chattered and her limbs trembled as she tip-toed her way

toast bread

and keep it dry. There'll be no danger of its molding. But moisten the bread with water, and see the result. It is covered with mold. So with consumption. Its germs will not grow in the lungs unless everything is suitable to them. Weakness, poor blood, loss of appetite, coughs and colds often prepare the ground for the development of its germs. To destroy germ-life the system must be kept in a well-nourished condition. *Do not lose flesh.*

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out, pausing and listening at nearly every other step.

Surely it was the voice of Jemima she heard, but it sounded unusually soft and sweet. Endowed with new courage, the perplexed woman glided along the hall until she reached the room from whence the sound came. A deep-drawn sigh made her catch at the door knob for support, then she looked in, and what she saw filled her mind with consternation. There stood a figure in white, erect, and motionless as a tomb-stone, holding a burning taper in one hand which was slightly raised. A string of green in a serpentine coil rested on the head and hung down the back. Jemima Spangle stood in front of three trunks, placed one upon the other in the middle of the room, and as her wondering sister approached, the sleep-walker began to speak: "I Jemima, take thee Montgomery, to be my wedded husband, to have and to hold from this day forward, for better, for worse, till—"

With a smothered groan the listening woman threw up her hands and fell in a faint, as Jemima turned, and taking the arm of her imaginary husband, stepped over the prostrate form, walked out, and re-entering her chamber, tore the ivy from her brow, undressed, gathered up the litter, closed the bureau drawers, got in bed, pulled up the coverings, and was soon sound asleep.

When Miss Spangle recovered consciousness, and went back to find Jemima snugly tucked under the blankets, she concluded that she had been dreaming herself, and very wisely refrained from alluding to the subject the next morning.

(*To be continued.*)

Autumn

BY JULIA MORAND

A blue sky, fleeced here and there with snowy, drifting clouds; around, the trees from their swaying branches are dropping, dropping, dropping, with soft rustling music, their stores of leaves, strewing a natural carpet. Outlined against the blue firmament, view the masses of changing color of the foliage; bright yellow, warm brown, glowing crimson, and gorgeous red, and yet lingering tinges of green. The bracing air combined with mild sunshine, carries backward and forward messages of the departing season: now cheerful with the happiness of completion, now sad with the thought of partings and change.

Such is the time of passing! Passing? Aye, Summer is departing, and she is easing our pain in losing her bright companionship by gradually passing from us, by giving us, 'ere she disappears, glimpses of every hue and color, every art and caprice, with which she can charm us. Yet, gently, sweetly, surely, she will leave. Be not deceived, prepare, secure a harvest while ye may!

How much this resembles our life!

Almost unheeded the swift time passes. Youth's summer is so pleasantly lingering—Autumn is so far off yet—why not enjoy the glad days? Autumn will be time enough to gather the harvest—its days are bright, warm, and gaily colored!

Unless the Summer of Life has been harvested, there will be no time for the joys of Autumn. The days will be shortened into nothingness. Winter will hurry on and o'ertake us, and in its cold and dreariness our light of life will quickly extinguish!

Oh Triune God of Nature, grant us to be taught of Thee! Place before us Thine own hand-book and let us study from its living pages! Open our eyes to the perception of the beauty of Thine own handiwork. Gladden our ears with the music of the sounds of Nature. Lift up our thoughts and our actions that we may take home to ourselves, to our hearts and lives, the lessons Thou dost provide for us in this season of passing!

A Good Story

I recalled the incident a few days ago, says a writer in *The New York World*, as I sat in Trinity listening to Phillips Brooks' noontime talks. It happened in the spring of 1883. The four of us had gone to Europe together—Dr. McVickar, of Philadelphia, Phillips Brooks, and Mr. Richardson, the builder of Boston's Trinity church. Richardson stands 6 feet 2 inches in his stockings, Dr. McVickar measures 6 feet 4 inches, and Brooks exceeded 6 feet in heighth. Richardson is sensitive about his length, and suggested that in order to avoid comment the three tall men avoid being seen together. Arriving in England, they went direct to Leeds, where they learned that a lecturer would address the working classes on "America and Americans." Anxious to hear what Englishmen thought of the great Republic, they went to the hall. They entered separately, and took seats apart. The lecturer, after some uninteresting remarks, said that Americans were, as a rule, short, and seldom, if ever, rose to the height of five feet ten inches. He did not know to what cause he could attribute this fact, but he wished he could present examples to the audience.

Phillips Brooks rose to his feet and said: "I am an American, and as you see, about six feet in height, and sincerely hope that if there be any other representative of my country present, he will rise."

After a moment's interval, Mr. Richardson rose and said: "I am from America, in which country my height—6 feet 2—is the subject of no remark. If there be any other American here, I hope he will rise."

The house was in a jolly humor. Waiting until the excitement could abate in some degree, and the lecturer regain control of his shattered nerves, Dr. McVickar slowly drew his majestic form to its full height, and exclaimed: "I am an—." But he got no further. The audience roared, and the lecturer said no more on that subject.

WHILE some workmen were carrying out repairs in the choir of the cathedral of Angers the other day they accidentally broke through the roof of a vault. Two coffins were discovered in it, which proved to be those of King Rene of Anjou, and of Isabella of Lorraine, his first wife. The two coffins were of metal, that of King Rene being partially broken, showing the skeleton inside. In 1445, it will be remembered, King Rene gave his daughter Margaret in marriage to Henry VI. of England.

There is a funny story told of little Jeannie Welsh, afterwards Mrs. Carlyle, and her sorrow when she arrived at the conclusion that it was time for her to put away such childish things as dolls. The little maid went to school at Haddington, and so clever was she that at the age of nine she could read Virgil. In spite, however, of her learning, she had a beloved doll that was the innocent cause of much trouble to her. Jeannie loved her truly, and yet felt the incongruity of a student of Virgil playing with a doll. Accordingly, when her tenth birthday came she decided that she must no longer keep her toy. She therefore made a funeral pile for dolly with lead pencils and cinnamon sticks, and poured perfume over it, after the manner of the ancients, then she recited Dido's speech from Virgil, and stabbed the doll to let out the sawdust. Next she set fire to the pile, and when her doll had been burnt to ashes she sat down and wept as if her little heart would break.

ONE of the good old institutions of family life which has nearly disappeared from the modern home is the family sitting room. Nothing in the modern small house takes the place or fulfills its function. The small parlor or reception-hall must be kept in order for company. This is a necessity when there are young children. The library is too small, and is, besides, the place where we want quietness. Usually, also, it opens out of the parlor or hall, and therefore has not the privacy necessary to the true family sitting-room. In these days of extreme individualism every member of the family wants a room to himself or herself, which is, presumably, the reason why our houses are cut up into so many little cubby holes of chambers. And so there is no place kept for a big, comfortable, light, airy, roomy, sitting-room. Around it the different members of the family must centre for the interchange of thought and news of each other's doings. It is truly lamentable that in so many families brothers and sisters, parents and children are almost entire strangers to each other's lives, and when they do meet have very little of common interest to talk about. The tendency is to the disintegration of the home and the chilling and decay of family affection. Nothing will remedy this like a return to the good old custom and possession of a family sitting-room. —*The Lutheran.*

Household

No burner or lamp is half so good with a chimney that does not fit it and suit it.

The "Index to Chimneys" tells. You get it by writing Geo A Macbeth Co, Pittsburgh, Pa—free.

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ANOTHER PALACE.

It's the new 3:10 Chicago & Grand Trunk train for New York over the Lehigh Valley R. R. No extra charge is made for unusual comfort, as the traveler is supposed to be entitled to the best that goes. He certainly gets it over this route.

THE KATY FLYER.

A new fast vestibuled train now runs daily via Missouri, Kansas & Texas Railway between Chicago, Hannibal, St. Louis, and points in Texas, Missouri, Indian Territory, and Kansas. Equipment superb. No change of cars. Apply to H. A. Cherrier, Nor. Pass. Agt., 316 Marquette Bldg., Chicago.

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The palace compartment sleeping cars in service on the Wabash Line between Chicago & St. Louis are becoming very popular with the traveling public. These cars have hot and cold water and a closet in each room, and are especially desirable for ladies traveling alone or with children. Travel via the Wabash, and enjoy the privacy of your own bed-room. Ticket Office, 97 Adams st.

"Garland" Stoves and Ranges are no higher in price than the worthless imitations. Ask to see them.

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It Will Pay

To make some provision for your physical health at this season, because a cold or cough, an attack of pneumonia or typhoid fever now may make you an invalid all winter. First of all be sure that your blood is pure, for health depends upon pure blood. A few bottles of

Hood's Sarsaparilla

will be a paying investment now. It will give you pure, rich blood, and invigorate your whole system. Get HOOD'S.

Hood's Pills cure habitual constipation. Price, 25c. per box.

Timely Warning.

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Consumers should ask for, and be sure that they get, the genuine Walter Baker & Co.'s goods.

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

To the Whip-poor-will

BY T. H FARNHAM

Why should we whip you, Will? What have you done
In ways of naughtiness by act or word;
Have you been cruel to your loving mate,
Or talking scandal of your fellow bird?

Have you been feasting on forbidden fruit
While robbing orchards on a summer's night;
Or taking dirty dust-baths when you knew
That your fond pa and ma were out of sight?

Have you been disobedient at school;
Refused to take your singing-lesson, and
Twittered and chirped when you should silence keep,
And still defied your teacher's stern command?

Have you been pecking out your brother's eyes,
And pulling feathers from your sister's wings;
Or squabbling with your playmates in the street?
For naughty little birds will do such things.

Like some gay birds—not of the feathered tribe—
Have you been staying out too late at night?
But surely so respectable a bird
As you, in these things could take no delight.

I'm sure I cannot think what you have done;
What Katy-did I never yet have guessed,
And now you come to mystify us too
By making thus your very strange request.

And why you try still further to perplex
Our puzzled brains we fairly might inquire,
For you omit to mention whom you want
To give the whipping you so much desire.

Are you, indeed, a very naughty bird;
And does your guilty conscience grieve you so,
That, from your very shame, you dare not tell
The awful things you would not have us know?

And if you think you punishment deserve,
And really want some one to do the deed,
I know a bird who'll gratify your wish;
Call the Brown Thrasher—he's the one you need.

Sing Sing, N. Y.

Pouting Pennies

BY HAL OWEN

The little Lawrence boys had a home school every morning in their own playroom because the winter was so cold and the walk to the school-house was so long they could not go.

Aunt Julia was the teacher: each of the children had a desk, and they had a blackboard, maps, and globes, and all the furnishings of a regular school-room. They practiced marching, had gymnastics, and singing and drawing lessons. Altogether, they had really a very delightful school, and they thought so themselves usually, but Nat somehow at one time grew very discontented, dissatisfied with everything.

He was not allowed to fume and fret as much as he wanted to, so he made it up by pouting. He pouted and pouted till—you would hardly believe it—he really began to look like a little pug dog, his lips became so large they stuck out nearly as far as his nose, and it wasn't a bit becoming to him.

Everybody in the family noticed it, and was sorry about it, for Nat had always been a loveable child, bright and happy as a sunbeam, and this pouty time seemed like a cloud to them all.

His mother thought he was sick, that he would feel better if he had more open air and less hearty food.

His father thought — perhaps — he needed a spank (!)—just perhaps—for his father never could bear to inflict any worse punishment than sending a child to bed, and everybody knows that is bad enough.

His nurse thought he needed a dose of castor oil.

His brothers and sisters wondered if some new skates would bring back his smile.

Several of these remedies were tried, he seemed to feel better, but still the pouts and scowls continued, they had become so much a matter of habit he could not get rid of them.

Finally Aunt Julia found a cure—what do you suppose it was? Neither pills, nor spanks, nor bribes, but—a looking glass!

She quietly had a nice little glass hung over Nat's desk, and required that every

Continued on page 591

A COUGH, COLD, OR SORE THROAT requires immediate attention. "*Brown's Bronchial Troches*" will invariably give relief. 25c. a box.

Publications

HARPER'S WEEKLY.
For Nov. 16 will be the great
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Also Entertaining Descriptive Article
The Issue of Nov. 23 will contain more Horse-Show illustrations and a review and comment by CASPAR W. WHITNEY.
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s what PIANO PLAYERS, SINGERS and those interested in Musical Matters, will receive in subscribing for the MUSICAL VISITOR, Monthly Magazine devoted to the interests of
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by the best writers and composers. There will be Supplements to the November and December numbers, containing Choir Music for Thanksgiving and Christmas respectively. CHOIR MUSIC as a regular feature of the Magazine has been discontinued and will be replaced by Vocal and Piano Music to meet general demands. Subscription $1.50 per year; single copies 15 cents. The new departure as to class of music began with September 1895 issue.
THE JOHN CHURCH CO.,
CINCINNATI, NEW YORK, CHICAGO.

EBEN D. JORDAN.

Many persons have been so interested in a letter which appeared in these columns some time since that it has been decided to repeat it. It bears the endorsement of Mr. Eben D. Jordan, head of the dry goods firm of Jordan, Marsh & Co., of Boston, whose name is not only known to every one in New England, but throughout the entire country. In business circles Mr. Jordan's endorsement to a note or check would make it as good as gold itself, and there is no reason why his signature in this case should not be equally convincing. The letter is as follows:

BOSTON, MASS., April 20, 1894.
(Care Jordan, Marsh & Co.)

Dear Sirs:—I had Catarrh for twenty years, and the last ten years (all of which time has been passed in this great establishment) I suffered fearfully. One half-dozen handkerchiefs per day would be used. It extended to my throat; the base of my tongue was badly affected. I constantly kept in my mouth cardamon seeds or some such breath purifier. I could not sleep with my mouth closed. I began using Hyomei in December, 1893, and in two weeks I was entirely—and now after four months and no return of the disease, I can say *permanently*—cured. I am going to ask the head of the firm, Mr Eben D. Jordan, to endorse this statement. Yours for the cure of millions.
ELVIRA E. B GIBSON.

Endorsed, EBEN D JORDAN.

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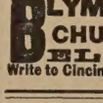
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Catalogues and full information sent free.
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BOSTON. NEW YORK. CHICAGO.

time he saw a pout or scowl on his face he should drop a penny into a little iron box that stood right under the looking glass. The plan made all the children laugh, and they watched the reflection in the glass and listened for the "chink" of the "pouting pennies" in the box with much interest.

Nat laughed too at first, but it wasn't so funny after a while to realize that he was losing one by one all the precious pennies he had been saving so carefully in his little purse. The thought of it made him pout all the more; of course that only made a bad matter worse, for the more he pouted, the more pennies it took; and the more pennies it took, the more he pouted; and so it went on till he realized that the cheapest and best thing he could do was to cheer up, so he began to cheer up.

He began by trying hard to look pleasant, and that made him feel pleasant, and made other people feel pleasanter towards him, and that in turn made him feel pleasanter towards them, and it all worked like a charm, don't you see?

It made a difference in the whole family. Don't you know how good it is to have ever so small a cloud slip away from the sun so it can shine out brightly?

At the end of a week Aunt Julia said she thought by another week the little glass could go back where it belonged, that is, unless Ned wanted to keep it to see his own happy face to make him happier all the time. But what about the pennies? Where shall they go? was the anxious question.

"That's so, what shall we do with them? What shall we do with the pouting pennies?"

"I know something," said Lynden, "Mrs. Finn said this morning her Jim couldn't go to school because he hadn't any good shoes, I say, let's buy him some."

"Good! What do you say to that, Nat?"

"I guess that's a real good thing to do, Aunt Julia. May I take them over myself?"

"Yes, you boys may all go over after your lessons."

It was great fun to go over to get little Jim Finn and take him to the shoe store, and have him fitted with a good pair of stout shoes. Aunt Julia helped to make the pouting pennies enough to pay for them, and they all felt it was a good ending to the lesson of being happy, when they saw the little boy's delight in being able to go back to school. So you may be sure they never again had a call for "pouting pennies" in that family. Did you ever?

PERSONS are sometimes troubled to know just what to do if they have friends staying with them who are not church goers, or not of their own particular household of faith. The duty is, however, plain and simple. Invite them to accompany you. If they do not go to church at all, or if they elect to go their own way, well and good, then do you go yours. No rule of politeness is violated by your attending to your Sunday duties just as if you had no visitors. Every course of politeness is broken by them if they allow your usual mode of spending Sunday to be interfered with.—*Cathedral Chimes.*

A GOOD CHILD

is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

The Little Loaf

In the time of the famine a rich man permitted the poorest children of the city to come to his house, and said to them:

"There stands a crate full of bread. Each of you may take a loaf from it, and you may come every day until God sends better times."

The children at once surrounded the basket, striving and quarreling over the bread, because each desired to obtain the finest; and they finally went off without a word of thanks.

Only Franziska, a clean but poorly clad little girl, remained standing at a distance, then took the smallest of the loaves left in the basket, kissed her hand gratefully to the man, and went quietly and becomingly home.

On the next day the children were equally ill-mannered, and Franziska this time had a loaf which was scarcely half as large as the others; but when she reached home and her mother broke the bread, there fell out quite a number of new silver pieces. The mother was frightened, and said:

"Take the money back at once, for it certainly got into the bread by accident."

Franziska did as she was bid, but the benevolent man said to her: "No, no; it was not an accident. I had the silver baked in the smallest loaf in order to reward thee, thou good child. Ever remain as peace-loving and satisfied."

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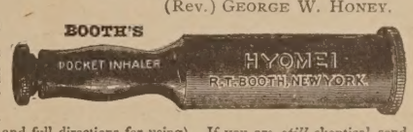

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"Every time I open my oven door, I make a low courtesy, and I feel that I have improved so much in my manner of doing it that I have quite an assured sense of grace and dignity when I courtesy in the presence of others. I like to feel that I am not growing stiff and awkward."

"I close my door after me with a backward step and pleasant bow. It is surprising what a good effect it has had upon my temper. I used to be annoyed at people for leaving them open at improper times, while now I often find myself thinking here is another opportunity to relax my tired muscles."

"I do all my stair climbing with an erect carriage, so call my chamber work 'physical culture.'"

Said another, who sews part of every day: "I expand my chest with a West Point exercise before I sit down in my sewing chair. I work as long as I can sit properly, then rise for a few minutes to do something which calls into play the muscles I have not been using. If it would not scandalize my neighbors, I would go out and run around the house, but I compromise with my inclinations by always doing all the housework out of doors I can in pleasant weather. My front porch is then my favorite sewing room and numberless kitchen duties are performed in my pleasant back yard. Nothing disgusts me more with many women than to see them make slavery of their daily work, to the extent of shutting themselves in dark and unventilated rooms."

"I," said a rather delicate woman, "have learned how to rest. I find the five minutes I now take in a trying part of the day, lying flat on my back, with relaxed muscles and closed eyes, does me more good than fifteen minutes would sitting in the most comfortable chair my house affords. If I can spare fifteen minutes though, I now divide it in halves—the first half for the recumbent position, then I push a large pillow behind my back, so that I can read without injuring my eyes and at the same time give the lower half of my body the rest it seems to require. I resume my work with a refreshed mind, which I consider an excellent preventive of a weary body."

Another had found how uselessly she had tired herself in carrying her baby or parcels, or lifting heavy articles, by exerting too much will power or by directing it through improper channels. Ladies sometimes hold their prayer books with such rigid muscles that one could but imagine the beautiful volumes must weigh as much as a Webster's International.

This unnecessary waste of strength by people who so frequently complain that they have not enough to do half they wish, can be remedied by such a course of physical culture as will make them understand how to use their bodies.

A lesson in point may be secured by observing a colt learning to draw a load—how it tires itself to exhaustion, while the horse by its side, doing seven-eights of the work, is cool and patient! There is just that difference between a woman who does not know how to use her vital force properly and one who does.

All bending exercises from the waist line can be most advantageously practiced as one is doing housework, and if one attempts to do this she will be greatly benefited by the dress it will compel her to wear. Indeed, housekeepers may be congratulated on the opportunities they possess for physical self-improvement, compared with those whose employment encompasses them with witnesses.—*Good Housekeeping.*

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